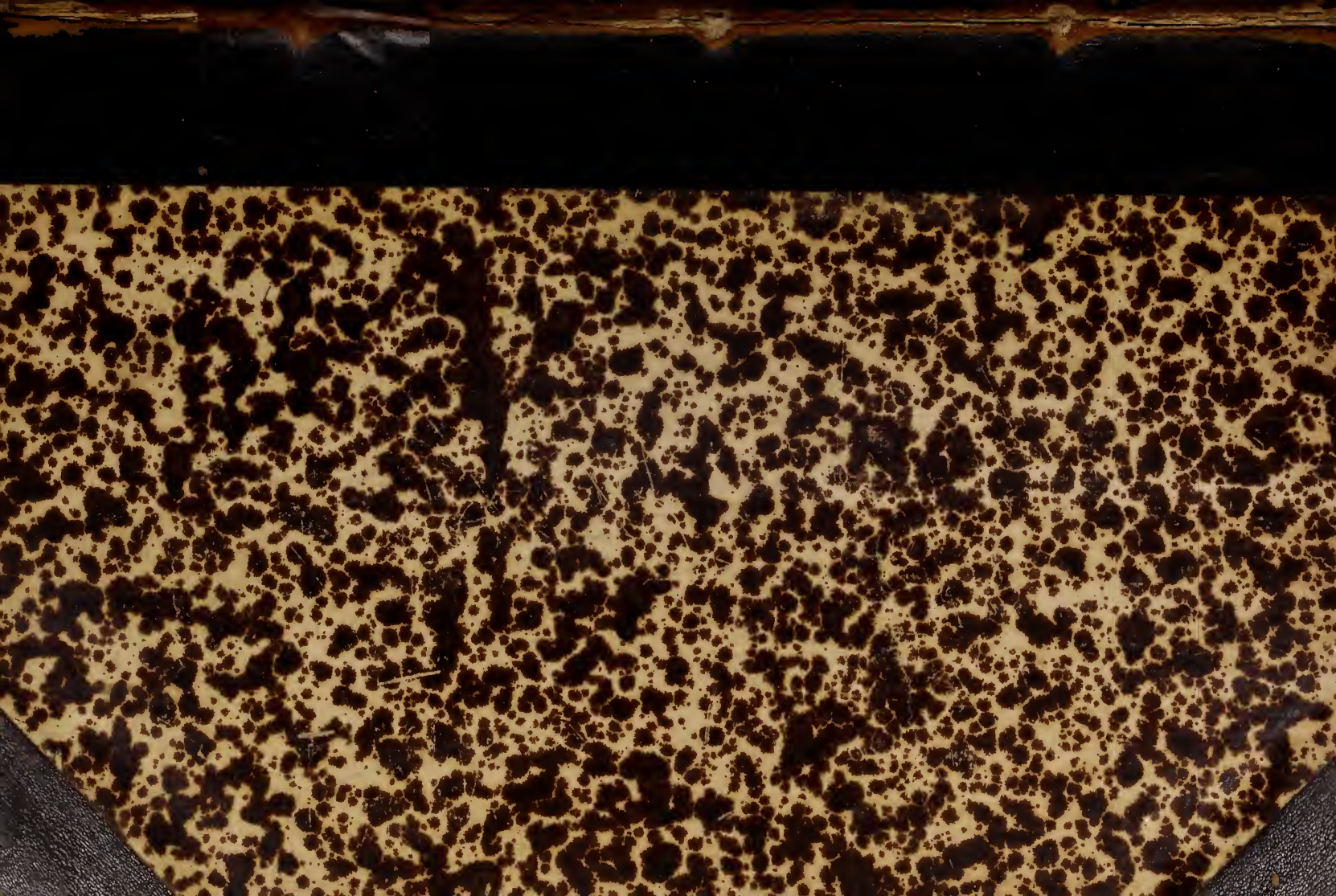

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THE

MISSIONARY HERALD.

VOL. LXXXIX. — JUNE, 1893. — No. VI.

THE receipts for April have sadly fallen behind those of the April of a year ago, on the donation account over $9,700, on the legacy account over $14,500, a total decline for the month of $24,321.46. This reduces our gain from donations for the eight months to less than $11,000, and increases our loss from bequests to over $55,800, making our decline for the first two thirds of the financial year, $45,036.71. The call for enlarged gifts from churches and individual donors during the present month and the months to follow is accordingly imperative. May the response to this call be prompt and generous!

RECENT letters from Madura speak of heavy rains having fallen after the unprecedented drought of the previous months. Mr. Chandler says that these rains, while not coming in season to save the crops and so not reducing the high prices, will yet fill the wells and serve to keep alive the pasturage for the cattle. But a full harvest cannot be expected till January next. Mr. Perkins reports that more than a thousand Christians have left Mandapasalai station in search of work or food, and that many villages of that district have lost from one third to one half of their population. A fact stated by Mr. Chandler will indicate the straits in which many of the people are placed. A husband and wife who were both getting good wages and were better off than the majority of the Christians had to be satisfied for some days with only one meal a day.

FURTHER reports have been received, chiefly from Dr. Barnum, of Harpoot, of the terrible disaster at Malatia, an appeal for which place was made in the last *Missionary Herald*. It seems that 1,400 of the 4,864 dwellings in the city were thrown down, that 1,485 dwellings are rendered unsafe, and still others need repair. Of the 960 shops, 126 are in ruins, while the rest are more or less injured. Of thirty mosques, seventeen are in ruins. The official report of the deaths in the city gives the number as 131, while the villages in the mountains round about, which have not as yet been reached on account of the blockade of snow, have suffered still more severely. The saddest accounts are brought of the distress which is prevailing. Multitudes of domestic animals were killed, and those that are spared are threatened with starvation. The people are living in tents, and bread is daily distributed to about 4,000 people. Liberal contributions have been made by the Protestants of the region, but only about $500 have thus far been sent to the Treasurer of the Board, in response to the appeal made in this country. Shall not the sum be speedily increased and a more generous attempt be made to relieve these suffering people?

THE space in our department of Letters from the Missions is largely taken up this month by communications from Micronesia. The annual mail brought by the *Morning Star* is voluminous, and we are glad to give so much space to this interesting work among the islands of the Pacific. The article in the Young People's Department also comes from this mission. Under the circumstances the report from the Marshall Islands is most encouraging. It is two years since this group has been visited by Dr. Pease. The preachers and teachers are all natives, who have been prepared in our training schools. That these men have proved so stedfast and that the churches have resisted evil influences among them to such a degree is a new evidence of the power of the gospel, and calls for thanksgiving to God.

IT will be seen from the account of the work in the Marshall Islands that the German occupation of this group is not favorable to the work of the churches. The Germans are there for pecuniary profit and not for philanthropic purposes. We should have no occasion to find fault with this, provided their plans for gain were not in conflict with the plans for the elevation and Christianization of the people. These islanders are weak and easily yield to temptations to strong drink. And experience has proved that, whatever may be said in regard to the use of tobacco in other lands, its use is most deleterious among these natives. It apparently narcotizes them in a way and to a degree seldom known in America. Our missionaries and the Christian natives themselves have therefore taken a firm stand against the use of beer and strong drink and of tobacco. But the German commissioner denounces such rigidity. Restrictions upon trade he will not allow, and he demands permission from all to drink beer and buy tobacco. His views of the Sabbath, whether as a day of work or pleasure, are also hostile to the regulations of the churches. That the churches, unsupported by foreign influences or the presence of missionaries, have stood their ground so well is certainly remarkable. Moreover the German commissioner puts a serious obstruction in the way of the touring of the *Morning Star*, specially as to work on Pleasant Island, an isolated island, not properly connected with the Marshall group, to which it lays claim. The transference of teachers from one place to another on Pleasant Island has been forbidden and also the touching of the *Star* at the island twice in succession without calling at Jaluij. Since the letter from Dr. Pease, printed on another page, was written, a later communication has been received, stating that a new German commissioner has arrived at Jaluij, whose administration seems to be even more hostile to the mission than was that of his predecessor. Shortly after his arrival a vessel was sent to Mejij and Malwonlap, and the two teachers were taken back to Jaluij. Lailemon, the teacher, reports that after a few weeks of instruction the natives of Mejij had thrown away their idols and were very eager to hear the gospel. When he was taken away the poor natives stood weeping aloud. Though taken forcibly, he was yet charged sixty dollars passage money to Jaluij, which of course he could not pay. He was informed that, if Dr. Pease did not pay the bill, the *Morning Star* would be seized for the debt. The whole story is pitiful and shows how little sympathy the government at the islands has with the evangelical work. Communications have already been forwarded to friends of missions in Germany, hoping that

influences may be brought to bear upon the authorities so that our hopeful mission in the Marshall group may not be so sadly restricted in its work.

VERY much to our surprise a mail has been received from Ruk since the letters given on another page, which came by the *Morning Star*, were in type. These later letters are dated March 22, and were brought by our little missionary schooner, the *Robert W. Logan*, to Yokohama, Japan, and from thence came by the regular mail. It seems that after the *Star* left Ruk, Mr. Snelling made a tour of the Mortlock Islands in the *Logan*, and on returning to Ruk it was decided, inasmuch as the vessel needed repairs, to charter her to a number of Japanese who had been shipwrecked on the island. She therefore sailed for Yokohama, where the repairs will be made. Mr. Worth has left the *Logan* and the employ of the mission, and it will be necessary to secure a captain to take the vessel back from Yokohama to Ruk, and have charge of her there. We are glad to say that the reports brought by these letters from Ruk and the Mortlock group are in the main hopeful, save that Mr. Snelling's health is not good.

AMONG the good things which we have in store for our readers, we are happy to announce a series of brief papers written by native Christians in various mission fields, on the general topic, What have Christian missions, and especially the missions of the American Board, done for your nation? Already two or three of these papers have been received, one written by a native pastor in North China and another by a Christian lawyer in Bohemia. Others are expected in due time, and we are confident they will prove of much interest and profit to our readers.

THE apprehensions which have been felt in reference to retaliation on the part of the Chinese government, should the United States seriously undertake to enforce its registration act against the Chinese in America, will doubtless be increased by reading an article in *The Independent*, by Dr. Martin, President of the Imperial College at Peking, also another article, by Professor Headland, of the same city. No one is better informed in regard to the matter than is Dr. Martin, who declares that it is morally certain that our missionaries will be driven out of China should the wholesale persecution of the Chinese be inaugurated by the enforcement of the registration act. It is not that there is in China any special hostility to missionaries or to Americans, but the violation of treaty obligations, clear and explicit, and the indignity put upon the Chinese as upon no other class of people coming to this country, are keenly felt by Chinese officials. Such injustice on our part must provoke retaliation, and the only hope is that our government will not enforce the hated and unrighteous provisions of the registration act. The courts will be invoked to stay the execution of the law, and it is devoutly to be hoped, and many fully anticipate, that it will be declared unconstitutional.

WE have as yet received no communications from our brethren in Shansi, China, giving an account of the sickness and death of Dr. Goldsbury, and our notice of this excellent physician, whose early death is so deplored, will be reserved till such communications are received.

We should fail in duty did we not call the special attention of our readers to the seriousness of the financial situation of our Board. The statement in our first paragraph shows that for two thirds of the present financial year the legacies have fallen off more than $55,000 compared with the corresponding period of last year. Unless something remarkable should occur, this decline in legacies is likely to continue, if it does not increase. In May, June, July, and August of 1892 there was received from this source, in round numbers, $106,000, but there is nothing in sight to warrant the expectation of receiving anything like this amount from legacies during the corresponding months of this year. It is true that there has been thus far a gain of $10,851 in donations, but this gain will not help upon the regular appropriations, since the gifts for special objects outside of regular work amount to just about this sum. It will be remembered also that in August of last year we received an extra gift of $50,000 from a few friends, as an offering for that year only. It is apparent, therefore, that the present situation is most serious and threatens distress for the work and for the hearts of the beloved and anxious missionaries at the front. We must press these facts upon the attention of our friends and call upon them as they love the Kingdom of God to make individual and united efforts to prevent disaster. While it is a time of unusual disturbance in the business world, every one knows that there is money enough in the hands of Christians, if it should be consecrated to the Lord's work. Will not those who pray God for their daily bread pray him also to help them to give more of the Bread of Life to this famine-stricken world? Have you made your offering as large as possible? You may not be able to answer this question properly without much thought and prayer. If you have, will you not pray God to open the hearts of others who have abundant means? The need is pressing, the call of God is clear, the means are in our hands. What shall we do for our Lord and for his kingdom?

Allusions have been made in a large number of letters received from many parts of India to the gratification afforded by the visit of Rev. Dr. F. E. Clark and to the good results which have followed his labors in behalf of the Christian Endeavor movement. In southern and western India much enthusiasm was manifested at various stations, and our missionaries write that they are learning that the methods of the Christian Endeavor Society seem especially adapted to the people of that land. By the last accounts received, Dr. and Mrs. Clark had reached Constantinople, having crossed Asia Minor from Adana to Cesarea. Their journey around the world has been followed with great interest by a host of young people, who will, on this account, become much more intelligent as to foreign missions and more devoted laborers in the cause. Dr. and Mrs. Clark are expected to reach Boston on their return about the twentieth of June.

The advance in Woman's Work in India within the past nine years is remarkable, showing an increase, from 1881 to 1890, in foreign and Eurasian workers from 479 to 711. During the same period there has been an increase of native female Christian workers from 1,643 to 3,278; in pupils in schools for girls from 40,897 to 62,414; while the pupils who receive instruction in zenanas have increased from 9,132 to 32,659. What will the next ten years show?

With gratitude to God and with hearty congratulations to all who have had to do with the good work, and especially to the Rev. Hiram Bingham and wife, we record the completion of the entire Bible in the language of the Gilbert Islands. So far as is known Mr. Bingham is the only man who has reduced a language to writing, translated the whole Bible into that language and supervised the printing of the volume, making it ready for distribution among the people. After living for many years within the Gilbert group, Mr. Bingham came to the Sandwich Islands on account of impaired health, and there continued his translation, and subsequently the revision, of both the New and the Old Testaments. A year ago the manuscript of the revision was committed to the American Bible Society, and Mr. Bingham and his wife have been engaged since then in correcting the proof. On the eleventh of April the last verse was finished and the completed pages were printed and a copy of the precious volume is now before us in beautiful form. It is a monumental work and will prove a priceless blessing to the islanders of the Pacific who use this language.

It has been intimated that it is possible that many persons who are planning to visit the Columbian Exposition at Chicago during the present season may be withholding their benevolent gifts to some degree in order to enable them to use the funds, thus withheld, to meet the necessary expenses of this visit. This will be a sad fact, if it be true, and will largely discount the value of such an excursion. The way to prevent it is to sit down quickly and send to the treasury of the Board a sum certainly not less than the amount which will be spent for the excursion. The better way would be to double this amount, since this method will more than double the value of the visit. If the alternative is the omission of the benevolent offering or the omission of the Exposition, be sure that it be not the former omission which is chosen. "Seek *first* the kingdom of God and his righteousness," and it is quite possible that among the "all things" which will "be added unto you" may be included a sight of the great Exposition. The experiment is worth trying.

A large number of our churches, both east and west, have within recent years enjoyed the missionary addresses of Rev. George H. Gutterson, of the Madura Mission, and will regret to know that, for reasons connected with his family, he has deemed it impracticable for him to return to India, at least for the present. Under these circumstances he has accepted the District Secretaryship for New England of the American Missionary Association, having his office in Boston. With many regrets at this loss to the foreign missionary service, our best wishes accompany Mr. Gutterson in his new and hopeful field of labor.

The London Missionary Society, in view of the expansion of its work in the islands of Pacific Ocean, has at length decided to build a steamer to take the place of the *John Williams*. The new mission in New Guinea promises, it is said, to be more extensive and important than all the other South Sea missions combined. It extends over 1,000 miles of coast, with seventy native evangelists from the different groups. Navigation in this region is difficult, and a vessel with full steam-power is deemed essential. It is proposed to build a vessel which will cost about $80,000.

MANY letters received from Peking indicate that a very unusual impression was produced not only throughout the mission circle in that city, but upon other Americans and upon the Chinese also, by the death of a little daughter of Rev. and Mrs. W. S. Ament, which occurred on February 27. Little Emily was but eight and a half years old, and Dr. Blodget describes her as a most winning child. Though so young she had her class of little Chinese girls, whom she taught with much enthusiasm and effect. She died of diphtheria. A brief account of this beautiful young life will be found in *The Mission Dayspring* for this month.

FROM almost every mission field of the American Board we have reports of a winter of extreme severity. Mr. Newell, of Japan, reports that at Nagaoka, on the northern side of the island, a fall of six feet of snow is not uncommon, but this year it was ten feet. This immense quantity of snow had to be shoveled from the roofs into the streets, so that the city was practically submerged. Mr. Newell says that on looking across the barren waste of snow the streets of the city could easily be distinguished by the high ridges rising above the roofs. These ridges were sometimes twenty feet or more above the ridgepoles of the two-story houses. The cross-streets were generally tunneled. It is not surprising that Mr. Newell adds that attendance at the meetings was difficult. Nevertheless he sends a good account of the services at that city.

THE straits into which reduced appropriations sometimes bring our missionaries is illustrated by a statement made in a recent letter of Mr. Cole, of Bitlis, Eastern Turkey, in reference to that hopeful out-station, Moosh, which is the centre of a most promising work. For rent of buildings for the two vigorous schools in that city the mission made no grant. Mr. Cole says: "As I write, while sitting on the floor with my knees for a table, eight boys are going through their lesson in this room which is but thirteen by fifteen feet, which serves as a kitchen, dining-room, study, and guest-room for the preacher, and which is occupied by Miss Ely and her assistant at night, while I betake myself to the little chapel as a sleeping place." Is it surprising that Mr. Cole pleads for appropriations which shall allow of better accommodations for these schools?

WE trust that by the time this number is in the hands of the readers some definite information may be received as to the purpose of our government in reference to the Hawaiian Islands. Since his achievement in lowering the American flag, nothing has been heard as to what the Commissioner sent to Hawaii has accomplished. There may have been good reasons for this act, but we could wish that the Commissioner were as prompt in other matters as he was in hauling down our flag. Whatever may be the action to be taken by our government, delay is most unfortunate. No nation, large or small, can endure, without more or less of peril, the strain which naturally arises from a provisional government. So far as we learn, the Hawaiian provisional government is passing through the crisis as well as could be expected, yet the element of uncertainty as to the future renders its position specially trying. Whatever our government is to do, it should do promptly.

Good tidings are coming month by month from Messrs. Clark and Porter in Austria. Additions are being made to the churches and the congregations are outgrowing their houses of worship. Mr. Clark reports that at Böhmisch-Skalitz, after six years of work, there is a church of sixty members and a congregation of eighty, besides the maintenance of a weekly prayer-meeting in five villages of the vicinity. But in this promising station the house in which services have been held has been sold, and all efforts to secure another have failed, so that the little church, even in its poverty, has been compelled to undertake the building of a house of worship. Mr. Clark begs of the Prudential Committee, as he says, "with tears and from the very depths of my soul," for a grant of $1,000 for the chapel in Skalitz. How gladly would the Committee make the grant, if it had the means!

We referred last month to the necessitous condition of the people in the vicinity of Erzroom in Eastern Turkey. Mr. William Chambers sends us sad accounts of the distress under which the people are suffering from lack of work and consequently from lack of food. Their lot is a pitiable one and any contributions furnished for their relief will be putting bread into the mouths of hungry people. It is pleasant to notice that the Christians of Erzroom, though in the midst of poverty and with constant calls upon their charity, have not neglected their evangelical work. Mr. Chambers reports that though there was little expectation that their usual subscriptions would be maintained, yet such was the zeal of the people that their gifts for Christian work amounted to £40 Turkish. It is pleasant to help people who are so ready to help themselves.

With deep regret we learn of the death of Rev. Dr. Arthur Mitchell, one of the secretaries of the Presbyterian Board of Foreign Missions. Dr. Mitchell, it is said, died from overwork. He had recently made a tour around the world in the interests of missions of the Presbyterian Board, in the hope of securing some rest while making observations on the field. He was a wise counselor and a most eloquent speaker, and his loss will be deeply felt.

The General Conference of the Kumi-ai Churches of Japan was held the first week of April. We have as yet no detailed account of the meetings, but only the statement that the sessions passed off pleasantly, and the outlook for the coming year hopeful.

A letter has been received from Bishop Tucker, written on Christmas day, from Mengo, the capital of Uganda. The journey inland had been accomplished safely, with no sickness or accident. On Christmas day the Bishop preached in the new church to a congregation numbering over 5,000, the king and the great chiefs of the country being present. Fourteen loads of books were brought in, containing 8,000 copies of portions of the Scriptures in Luganda, and the people were nearly beside themselves with delight at the prospect of receiving the books, which the Bishop says were to be sold the next day, adding "They will go like a puff of smoke." He speaks of the country as safe and of his assurance that it can not and will not be abandoned.

THE OCCUPATION OF GAZALAND.

It was announced in the April number of the *Missionary Herald* that the Prudential Committee had, in view of the united action of the East Central

THE MISSIONARY PARTY FOR GAZALAND.

Africa and Zulu missions, definitely decided to commence work in Gazaland. The report of the pioneer party had caused some hesitation in reference to the scheme. The region which was explored, though having many attractions, was

not as thickly populated as it had been supposed to be. The country has evidently been depopulated by the tyranny of King Gungunyana, through his determination to take all his people with him to his southern capital, on the Limpopo River. He succeeded in taking with him large numbers, but thousands were slain and their homes made untenable.

Such movements of population from one section to another in Africa are not uncommon. Mr, Bridgman, of Natal, says that in 1840 there were not supposed to be more than 5,000 natives in all Natal, but the people who had become tired of the bloodshed and tyranny of Chaka and Dingaan filled up the province as soon as a stable English government was established, so that, in 1860, there were at least 100,000 Zulus in Natal. Though there are probably at the present time in the vicinity of Mount Selinda not more than 10,000 or 12,000 natives, it is believed that under a new régime, and specially should Gungunyana soon die, as seems to be probable, there will be a return of the population. Indeed a

HILLTOP KRAALS IN MASHONALAND.

return has already been begun, and it is expected that a mission established now will be in a position to influence and mold the incoming population.

The route up the Pungwe River, which was at first proposed, proves to be too far north, and entrance will be made by way of the river Buzi as far as navigation will permit, which will be within seventy or eighty miles, probably, of the chosen site, in the Highlands. Mr. Bunker speaks of the region as "a beautiful country, much like Natal in physical features, though on a larger and grander scale. The people are very interesting, in many ways surpassing the Zulus in interest and intelligence." Here in the Highlands, one or more prominent stations can be formed, and from these as centres work can be done in the lowlands near the coast, during the months favorable for such operations.

Mr. Wilder reports that King Gungunyana has given full permission for the occupation of the region by our missionaries. Both Hon. Cecil Rhodes, on behalf of the British South Africa Company, and Colonel Mashada, Administrator of the Mozambique Company, have offered gifts of land on most liberal terms. We are happy to give on a preceding page a photo-engraving of the members of

the missionary party, who were in Natal in January last. It does not include Mr. and Mrs. Ousley or Miss Jones, who were then at Inhambane, but it is hoped they will join the company in Gazaland. In the cut, at the reader's left hand, are Mr. and Mrs. Wilder with their two children; in the centre are Mr. and Mrs. Bunker; while next to them are seated Mr. and Mrs. Bates with their two children, and Dr. Thompson stands at the right. Four native Zulu preachers are to form parts of the force which seeks to take possession of the region in the name of the Lord. It is expected that the party will start from Natal about the last of June, and that they will be established in their new quarters by September. Their address will be in care of the East Africa Exploration & Traders Syndicate, Beira, East Africa. Let these friends who are entering upon this advanced mission work in Africa be remembered in the prayers of Christians.

We give also on another page a cut, for which we are indebted to *The Mission Field* of the Society for the Propagation of the Gospel, showing how the people in Mashonaland, which borders upon Gazaland, have been compelled to build their huts on the top of hills as a defence against their enemies. We do not know that any such kraals are to be seen in the region where our brethren are going, but the cut illustrates the condition of the people who are compelled to find such singular defences for their homes.

RECENT EVENTS IN TURKEY.

It has not been deemed expedient for the *Missionary Herald* to give an extended account of the disturbances which have taken place of late within the Turkish empire, especially at Marsovan. Our magazine circulates somewhat extensively throughout the empire, and it has more than once fallen under the ban of the government on account of its utterances. But the events which have recently transpired are of serious moment and are of intense interest to our readers, and there seems to be no reason why a plain statement of some facts should not be made in our pages. As our readers will readily understand, some things which we might say will be left unsaid.

In several sections of the Turkish empire there has been, within a few years, an evident purpose on the part of the officials to put restrictions upon educational work. Not a few schools have been closed, temporarily at least, and demands have frequently been made upon teachers to show by what authority they were maintaining their schools. More than five years ago official notice was given by the local governor at Marsovan that imperial permission must be obtained for the college and schools of that city on the pain of suppression. The mission was sustained by the United States Legation in the reply that the schools had been repeatedly recognized by the government, and that even to ask for a new permit might vitiate a claim which was believed to be valid. No further authorization was demanded, but for several months past reports have been current that, in some way, the college at Marsovan was to be suppressed.

On the night of the fifth of January, in scores, if not in hundreds, of places in Asiatic Turkey, placards were posted which were of a seditious character. They

were addressed to Osmanlee Turks, and abounded in denunciations of the government. Two of these placards were found affixed to the outer gate of the mission premises at Marsovan. But before the paste upon them was dry they were pulled down by persons belonging to the college, who were passing through the gate. This simultaneous issuing an of incendiary document in so many places naturally alarmed the government greatly. On the 16th arrests began to be made. The chief of the *gendarmerie* of the province was appointed to investigate the matter, a man who by his previous record and his subsequent conduct is shown to have been totally unfit to have charge in such a matter. This official, Husrev Pasha, as was well understood by the people, threatened in violent ways both the college and its teachers, charging the institution with being a source of sedition, and affirming that the placards were issued from the college, since they were written by a cyclostyle such as the missionaries used. It was currently reported in the markets and elsewhere that the buildings were to be burned, and that those high in office had declared that the place where the college stood should be as a plowed field.

On the twenty-eighth of January, the senior native professor of the college, Mr. Thoumaian, and, later, Professor Kayayan were arrested and imprisoned, and every request to see them, or to give bail for them, was refused. There was no evidence connecting them with the issuing of these placards, and the charge seems to have been made for the purpose of furnishing the basis for an attack upon the college.

On the night of February 1, the building which was in process of erection for the girls' school was set on fire. This building was three stories high, 100 feet by 55 and 45, was already walled and roofed, but the flooring was not laid. There had been already expended upon the building something more than £500 Turkish. It was located 110 feet from the nearest dwelling, and near by 120 students and others were sleeping. The thermometer stood at zero, Fahrenheit, and had there been any wind stirring, the other buildings could not have escaped the flames. The presence of soldiers and officials on and near the mission compound before they could possibly have reached the place after the alarm had been given points to the origin of the fire. But it was at once charged by the Turkish officers that the building had been burned by the college authorities, either for the purpose of exciting the Armenians to revolt, or to cover up the fact that arms and ammunition were concealed in the building. These most absurd charges were sent on to Constantinople, and the corrupt officials, who have themselves been implicated in the burning, were charged with the duty of investigating the affair. Meantime the imprisoned professors were not released and numberless arrests of Armenians were made, not only in Marsovan, but in all parts of the province. United States Consul Jewett, who is stationed at Sivas, went early to Marsovan and has rendered efficient service in the protection of the rights of American citizens. But his dispatches to our minister at Constantinople and the minister's dispatches to him were interfered with, and it was with the greatest difficulty that he secured any communication with his superior officer. Protests were made to the Porte against committing the investigation of affairs to such officials, and we are happy to say that these protests have been effective. Whatever impressions the Porte may have had as to the character of Husrev Bey,

it is enough to say here that he has now been recalled, and it is to be hoped that a fair examination of the case will be made. Indeed it is already known that the responsibility for the burning of the property in Marsovan, after careful official investigation, has been fixed upon the late officials in Marsovan, and that the Turkish government has been compelled to admit the correctness of this finding. The college has also been cleared of all charges against it of complicity in revolutionary plans. As yet the two native professors who were imprisoned on charges of seditious plotting have not been acquitted. They claim that the documents which are brought in evidence against them are forgeries, and that they are wholly innocent of attempting to incite to revolutionary acts. Their friends credit their statements, and believe that what is used as evidence against them is the product of forgery and perjury.

The telegraphic reports coming to our government give assurance that indemnity for the loss by fire has already been promised by the Turkish government. We have as yet no details as to the terms of the settlement made, but it is clear that no amount of money indemnity will suffice, unless it includes a full vindication of our missionaries from the gross charges brought against them, together with the adequate punishment of the officials who have so offended against justice and personal rights, and also the full firman for the college, which has suffered so seriously in its work and in its personnel. It should be said in this connection that our government has acted efficiently and in the kindliest spirit in the defence of the rights of our citizens in Turkey.

There is much more that might be said, but we will only refer to what has occurred in Cesarea, since a most exaggerated report has been given in the public press in regard to occurrences in that city. The placards which were posted in other parts of Asiatic Turkey appeared in Cesarea and Talas and in towns in that vicinity. People were much excited, but through the vigilance of the government no disturbance took place till some two weeks later, when one evening as Mrs. Fowle and others, some twenty or more, were on their way to a meeting, a man rushed from a dark alley and struck one of the teachers with a sword. The next day several of the boarders in the school were beaten in the street. The pupils were naturally in something of a panic, but quiet was restored. Nearly a month later, a young Turk was shot, a mile or two from the city, in the presence of his father, and when the body was brought to the city the crowd became so great that the Armenian population, fearing a riot, closed their shops; the Protestant schools were also closed for a week. These events caused some alarm, but the government acted judiciously and peace was maintained. A large number of persons have been arrested in and near Cesarea, perhaps from 200 to 300, and these, with prisoners from other parts of the district, have been taken to Angora for trial. Among the persons arrested was the teacher at Yozgat and the preacher at Gemerek, and the preacher and teacher in Dendil. It is believed that these men will be able to establish their innocence of all charges. There is abundant testimony that most corrupt methods are employed to manufacture false evidence against Christians, and specially Protestant Christians. Later reports state that these prisoners from the Cesarea region have, with possibly a few exceptions, been released.

The work of the American Board in Turkey is not political: its agents who

are in that empire are loyal subjects of the powers that be. They claim the liberty to teach and to preach the truth which everywhere brings peace. They have done nothing and they will do nothing to overthrow existing political institutions. But they are American citizens, and under the treaties they have certain rights which our government is pledged to maintain.

AN APPEAL FROM AFRICA.

BY REV. CHARLES N. RANSOM, CHAIRMAN OF A COMMITTEE OF THE ZULU MISSION.

A BRAHMAN said to a missionary: "We are finding you out. You are not so good as your Book. If you were as good as your Book, you would conquer India for Christ in five years." What a piercing rebuke to us missionaries! God forgive us that, as living epistles, we are so far behind the written Word! Let us shift none of the responsibility. Let us strive to come up to the measure of the Book. God knight us anew for this terrible conflict with centuries-old heathenism. We say this by way of confession and prayer, for we wish no Pharisaic shadow to fall on our appeal to you.

Appeal we must, and we single out the financial part of your responsibility. Attention must be called again and again to the fact that the American Board is touching Africa with only a straw. Fifty-six thousand dollars a year is the small sum — the *penny package* dedicated to the redemption of a vast continent! Fifty-six thousand dollars for three African missions with their stations, outstations, missionaries, helpers, schools, churches, established work, pioneer work, industrial beginnings, and ever-growing needs! Compare this pittance with the ten times greater annual income of more than one American University! Fifty-six thousand dollars would not pay the annual expenses of some sugar estates in this little colony of Natal. Are we as "good as our Book"? A kingdom — a Christian kingdom — is the guerdon. Is $56,000 a year a fitting measure of our enthusiasm for this prize?

An eclipse — visible in South Africa! We were longing to advance and were preaching of the blessedness of giving to those who live in what at home would be called huts. We were blazing a way toward the interior, and getting ready to give up some of our strongest men for Gazaland. We had pledged part of our salaries to open the long-neglected Polela field and the work begun by the never-to-be-forgotten Pinkerton. We were striving to build up our all-important schools so as to fit boys and girls for the rapidly changing environment, and to fortify them against the corroding influences of superstition on the one hand and godless civilization on the other. We were beginning the medical department, with its contingency of needs. We were hoping to plant and push in the *cities* where there is boundless opportunity and pressing demand. We had urged the Board to begin a new mission in Central Africa — Ruwenzori, the "Mountains of the Moon." The "Caleb" in our heart and judgment says: "Let us go up at once and possess it, for we are well able to overcome it." Our thought was "Forward!" when over the sea comes the disheartening word — *retrench*. No money for your missionary just moved at great expense to Polela; no money granted for the stirring work in Durban; no money for the special

calls from the schools to which kraal girls are flocking from their heathen homes, girls who must be clothed and fed as well as taught by the overworked teachers; no money to pay for the addition to the Amahlongwa cottage, work upon which was done by the missionary; no money for printing, though there is a famine need of books and tracts and Bible helps; no money or men for a new departure in strictly normal work, a vital need in our system; no new man to take the place of Mr. Wilder, who leaves one of the largest stations in his enthusiasm for Gazaland; no promise of new men to stay up the hands of the older missionaries; no promise of new workers to put the mission on a good business footing with some kind of reserve power; no help for the industrial work, though the "shop" is a venerable ruin, and though we know that every African tribe must learn to labor or must go to the wall! *Retrench!* To stand still at this stage is to go backward. Retrench, when the battle of the Lord is upon us; retrench, when our force is not even a Spartan band in proportion; retrench, when every secular enterprise is driving ahead without a tithe of the promise of success involved in every mission undertaking; retrench, when America is inviting the whole world to examine her inexhaustible resources and unlimited enthusiasm in developing these resources! The word retrench is like a serpent's sting. We are bidding men look up. This word is enough to make a saint look down. We *will* look up. Surely God will touch your hearts and unchain cash and checks!

Cortez is said to have conceived the conquest of the whole country from the day of landing on the Mexican shores. The conquest of a continent is in our thought, for it is Christ's thought. Is it not yours? Who dares defend a penny-wise policy? Will you not heed the message of the heroic and terribly tested Mackay of Uganda? "Let us adopt," said he, "this principle [the cantilever principle] by analogy, as our own solution of the African problem. Instead of vainly struggling to perpetuate the method of feebly manned stations, each holding only precarious existence, and never able at best to exert more than a local influence, let us select a few particularly healthy sites, on each of which we shall raise an institution for imparting a thorough education, even to only a few. . . . Let each [institution] be planted on a base of a fund of its own; and for every man added to the staff abroad, let there be secured among our friends at home a guaranty of sufficient amount to support him. This is the land arm of the cantilever; the man in the field is the seaward arm. Each institution must be a model or normal school. . . . The pupils to receive not an elementary but as high an education as is in the power of their teachers to impart, only with the proviso that every pupil is to become a teacher himself. . . . From these centres, each with a large staff of teachers, the students will go forth to labor among their countrymen, thus filling up the gap between the long arms of the cantilever. . . . We must educate, and that thoroughly, those who will, in time, take our place in the Christianizing of their own continent . . . while provision is made for imparting a thoroughly good education that must be pervaded in every part by a Christian spirit, and based on the Bible, which will be the leading text-book and which all must learn without exception! In this way probably soon, but under our present system NEVER, will the prophecy of Victor Hugo be fulfilled, that the next century will make a man of the African."

Here in Natal are the conditions desired. The "seaward arm" is eager to span the chasm. O "landward arm," awake! O churches at home, awake to Christ's commission and this dark land's cry!!!

THE WEEK OF PRAYER, OR *A* WEEK OF PRAYER.

MUCH has been said within a few years in favor of changing the time of the Week of Prayer from the first of January until "Holy" or "Passion Week." It is argued that a large number of Christians throughout the world observe the week between Palm Sunday and Easter as a period for special prayer; that the week covers in some true sense the anniversary of our Lord's last days upon earth and of his death and resurrection; that the observance of Holy Week is growing in favor with Christians of all denominations, and that it is eminently fitting that all who recognize Christ as Redeemer and Lord should together draw near to him at the period which specially recalls his passion and his victory. Aside from this, it is sometimes asserted that the Week of Prayer is losing somewhat of its power, and it might serve to awaken new interest in it should the time be changed and there be connected with it the associations of Holy Week.

In expressing an emphatic dissent from the proposed change we desire to say, first of all, that this dissent is not based on any objection to the observance of Passion Week. On the contrary, we gladly join with all Christians both in public and in private remembrance of that most memorable week in the history of redemption. Our fathers had many fears in reference to the observance of holy days, such as were not enjoined in the Scripture, lest these observances should come to be regarded as of the substance of religion. If there are perils in this direction, we recognize the fact that perils lie alongside every good road we must travel. We devoutly wish that there were a more universal and more serious remembrance made of Holy Week throughout all our churches.

The point we make against the change of the Week of Prayer to Holy Week is that it involves an entire change in the purpose for which it was instituted and to which it should be kept true. *The* Week of Prayer was not in design simply *a* Week of Prayer. It was not for prayer in general, but for prayer for a specific object. As every one familiar with the history of the matter knows, the observance was suggested, not with reference to a variety of objects for which Christians might well unite in supplications, but for a most definite purpose, namely, for prayer that "God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." The call which was first made in 1859 by missionary brethren in India had its origin in the profound conviction that the great need of the world was such a gift and reception of the Holy Spirit by believers that divine energy should be given them for the world-wide proclamation of the truth, and that such an enduement of power from on high was needed for and would result in the bringing of the world to Christ. They sought to bring to the front among Christians the grand fundamental truth, that we are living under the dispensation of the Holy Spirit, and that what is needed to bring the human race under the beneficent sway of the Gospel is that there be

such full reception given to the Divine Spirit that he shall have full control of all Christian hearts and, through the power given them, over the hearts of the unbelieving world.

Is it the purpose still to keep this end in view? If so, it is a conclusive argument against the change of time suggested, that Passion Week is not adapted to the end proposed. Inevitably the thoughts of Christians during Holy Week will not be upon the work of the Spirit and of his dispensation, but rather upon the history of our Lord's last days upon the earth. Thoughts that are most proper for that week are not thoughts that lie at the basis of the Week of Prayer. In the Christian's care of his own soul and for the cultivation of his inner life, he perhaps can find nothing more helpful than meditations upon the last days of the earthly life of his Saviour. But the Christian has other work to do than to recall that earthly life or to gaze upward into the heavens. This same Jesus who walked over the dolorous way and has ascended on high is still on earth with his disciples in the interests of his kingdom, the establishment of which these disciples are to make the great object of their lives. That kingdom is of supreme importance, and that it may come in all the earth should be the burden of every Christian's prayer and the end of all his efforts. To help keep this end in view and to stimulate prayer for this object is the high purpose for which the Week of Prayer was instituted. To change the time of observance to a week when it would be quite impossible to keep other thoughts from dominating the attention would be simply to defeat the special end in view.

But there are those who, while agreeing with what has been said in regard to the original purpose of the Week of Prayer, will yet suggest that times have changed, and that the churches have not held strictly to the original purpose, and that we must broaden its scope in order to give it more efficiency. It is lamentably true that the original design has been largely overlooked. Who is most at fault for this, it might be ungracious to inquire. Certainly some blame may be laid upon those who have prepared topics for the Week of Prayer, presenting a multitudinous list of objects for which prayer may be offered, while not seldom ignoring the specific matter of the world-wide gift of the Holy Spirit. But whatever may be said of the past, we are bold to say that there was never a time when there was greater need than now for emphasizing the truth which underlies the Week of Prayer; namely, that the supreme business of Christians is to give the Gospel to the world, and that to do this successfully they must be endued with power by the Divine Spirit in answer to prayer. This is no narrow theme, not something at one side of a Christian life, to which an occasional thought may be given. It is central and vital. The Kingdom of Christ is the grandest thing on this earth, and its progress and hastening should absorb the thought and energy of every disciple. The Week of Prayer, having this for its central theme, is needed in the Christian church of to-day. Let not a change be made in the time of its observance, which will certainly put in the background the main idea which should be kept in view.

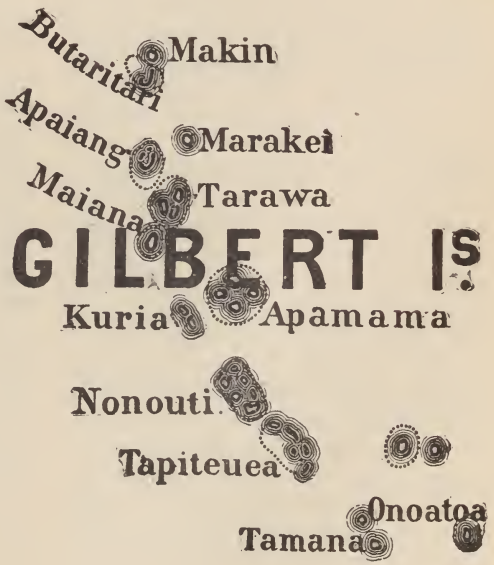
Letters from the Missions.

Micronesian Mission.

GILBERT ISLANDS WORK.

A TOUR of this group was made by the *Morning Star*, which left Kusaie October 26, with almost every member of the Training School on board. The plan for the voyage was entirely changed on account of headwinds and strong currents, and the breaking of a pump on the *Star*, so that much time was lost.

Pleasant Island, which is quite to the southwest of the Gilbert group, and is not presented on the sketch-map given herewith, is under German control and the commissioner does not permit the *Morning Star* to land there twice without first returning to Jaluij. Notwithstanding these various hindrances, the report of Mr. Channon of the work at the several islands is, on the whole, encouraging. His report follows: —



PLEASANT ISLAND.

"This year the governor informed me that we had no title to our churches and buildings and mission grounds and that our teachers were holding their stations only by courtesy of the German government, and on their leaving the island at any time would not be allowed to return, nor would I be permitted to land a new teacher in their place or at any new station. It is already time that one, at least, of the teachers had a vacation or was transferred to another island. The governor has forbidden the teachers' wives helping in the schools, and also the teachers from preaching in other villages than their own. If, therefore, no concession can be gained from the commissioner at Jaluij, it is only a question of a year or two, at most, before we shall have to abandon the work on the island entirely.

"The work at Tabwia's station was in good condition, notwithstanding he had been held in prison for several weeks by the governor for a trivial offence. While Tabwia was absent at Kusaie the governor made the law forbidding the teachers to preach in any station except their own. On Tabwia's return he preached several times in the church of another teacher who had fallen into sin and deserted his work. The governor heard of this and put Tabwia in prison for two or three weeks; but when released he returned to his work, nothing daunted. The *Star* failed to reach this island the year before, and so we found the teachers quite in need of supplies. You will remember that the people of this island are quite unlike the Gilbert Islanders in custom and language, so that the teachers are almost foreign missionaries and therefore more dependent on the *Star*. I am sorry to have to report that one of the three teachers had fallen during the year, and had been sent by the governor to me at Kusaie. We succeeded in again uniting him with his wife and left them at Makin, their home, where we hope they will main-

tain themselves as Christians, their work as teachers being ended."

BUTARITARI.

"At Butaritari, the next island visited, we found the work in good condition, but in great need of teachers, and we had none ready to leave. However, we hope to have some next year. Maka, the faithful Hawaiian veteran, was at his post as pastor, but his wife was in a sad condition, being paralyzed in all the muscles of her body; in so helpless a condition that she was unable to undertake the long voyage to Honolulu.

"The king of this island is a Christian, and has just returned from America and was very anxious that his people should be taught. He asked for several teachers. [See the article in the Young People's Department.] There is only one teacher for 3,000 people. Strict temperance laws are enforced over the natives, but the white foreigners keep an open saloon in defiance of law. Who are the pagans? The king has asked the English, who have now assumed a protectorate, to help close this saloon. The captain of the English man-of-war said he might tax it. Perhaps the saloon cannot afford to pay taxes and so it will be closed.

"The Catholics are busy intrenching themselves here. Oh, that they would fight only the devil, and leave us to do the same; but this is not their policy evidently. They have already begun proselyting and succeeded only the day before our arrival in inducing a lad (who was preparing to come to the Training School at Kusaie) to come with them, promising him $50 a year. The priest had just gone to Sydney to secure a steam vessel for touring, it is said.

"Three new Hawaiian missionaries were here awaiting the *Star*, to be taken to their places for future work. One has left to help brother Maka, and the others taken to Apaiang and Maiana."

MAKIN.

"Here we found the work in a prosperous condition. We had our first experience with the truly heathen, who attempted to hold one of our schoolgirls. The heathen relations often have more authority over the children than their parents have, but in this case the father, who is a Christian, triumphed, and the girl returned with us."

MARAKEI.

"At Marakei we found brother Kanoho holding the fort against the heathen element. Satan is very strong and there is much darkness on the island. Kanoho has been busy and faithful during the year, but he needs help and a rest. His wife is paralyzed also, but only in one side."

APAIANG.

"Here we saw how much evil one man can do. Kaure, who was ordained two years ago with so much hope, has proved himself unworthy, having fallen into gross sin. The king, who is a weak and vacillating fellow, immediately followed Kaure's lead, closing all the schools, and both were soon busy reinstating the old heathen dances which had been tabooed for years. The king went from village to village to start the dance, in some cases threatening the church members if they refused to take part. The weak members yielded, but some proved faithful and stood firm. In one village every member refused, even after he threatened dire vengeance. It was impossible in our short stay to tell just how many had been led away. All the teachers, except Kaure and one other, had stood firm and were working faithfully to hold the people. It will prove a great trial to the church members. All the heathen element, of course, were rejoicing, and to outward appearances Satan was triumphant.

"Two days were spent here, exhorting the teachers and church members to hold firm. The thought that Mr. Walkup was on his way with his new ship, the *Hiram Bingham*, filled them with new hopes and they promised to fight manfully until he should come, when I hope he will spend several weeks with them. Brother Kaai, the new Hawaiian missionary, has a hard task to begin with, but it is certainly providential that a new missionary could

be left in Kaure's place. Mr. Kaai seems to be filled with the true spirit, and, I trust, will prove a true servant of the cross."

TARAWA.

"At this island Satan has accomplished his purpose in another way. For more than a year the island has been suffering from war. Last year Mr. Walkup destroyed ninety guns, and the chiefs promised to keep the peace; but after Mr. Walkup left, they again set about killing one another. The British man-of-war came later and destroyed more guns, and since then there has been no fighting; but I heard, on landing, rumors of war. All the cocoanuts have been tabooed, and are brought to the trader to pay debts. During the war a great many trees were cut down, so that brother Teraoi has had a hard time during the year past even to get enough to eat, and of the $200 salary pledged before the war he has received nothing. The church has lost about sixty members. A few left the island during the fighting. We also lost one teacher on this island. Family discord ripened into separation, the teacher falling into sin and deserting his work. This leaves but two teachers on this island. Paul, the second teacher, though a cripple and only imperfectly prepared for his work, was faithfully teaching to the best of his ability. If the English succeed in maintaining peace, there is a ripe field for an Hawaiian missionary."

MAIANA.

"As we go south through the group the heathenism increases, and we appreciate more fully the results of missionary work which was begun in the northern portion and has always been more vigorously prosecuted here. Brother Lono has a good school this year, and had sent out from it two teachers to other parts of the island. The other, Bakati, had a good school, but had been compelled to leave the larger share of the teaching to his wife while he was busy getting food and fishing. The natives had given very little food during the year to help the teacher."

NONOUTI.

"All the teachers at Nonouti have stood firm and kept up their schools well. A good evangelist preacher is very much needed on this island. I hope that another Hawaiian missionary can be sent here. Here and on Apamama the Catholics are vigorously seeking to gain followers by means of regular gifts of tobacco and cloth to all who will come to confessional."

TAPITEUEA.

"Schools are small here. Brother Paauli finds that during his absence at Honolulu the Catholics had absorbed most of his following, but he is gradually gaining a new start. Brother Kaaia's church was in good condition, but with no steady school. The natives here are busy dancing as of old. Now the Catholics are encouraging them and leading in it."

THE BRITISH PROTECTORATE.

In concluding his report of the islands Mr. Channon speaks of many respects in which the work is far from encouraging, specially referring to the scarcity of teachers and the opposition of the German government at Pleasant Island. Among the encouragements he specially notes the establishment of the English Protectorate over the large portion of the group. The English commissioner seems to have acted with wisdom and a desire to aid the work of the missionaries. He has forbidden the sale of firearms, ammunition, and intoxicating liquors. He sent away several traders of notoriously bad character, and he has assured the native chiefs that law and order would be maintained and that they would not be interfered with. Mr. Channon writes of

THE GILBERT ISLANDS SCHOOL AT KUSAIE.

"The school work at Kusaie has been prosperous and fruitful. During the year three of the boys were united with the church, leaving only three small boys who have not yet done so. The work in the schoolroom has moved along smoothly. The improvement in the older boys has

been marked, giving us great reason for rejoicing. On the tour we secured three new couples and five boys, all of whom seem to be promising. We hope, each year hereafter, to have at least three or four teachers prepared to enter the work where they are so much needed. The school has been comparatively free from sickness, with the exception of some cases of a very troublesome skin disease. With the addition of the new scholars the school numbers thirty-nine: sixteen boys, eight married couples, and seven children."

TOUR OF THE MARSHALL ISLANDS.

It will be remembered that last year there was no visitation of the Marshall group by the *Morning Star*. This was greatly regretted, inasmuch as it was known that the churches were suffering much from the intervention of the German authorities with their work. This year a successful tour was made of the islands, and three new stations were established. It is remarkable that so good a report can be made of the work under the unfavorable circumstances. The German commissioner has his headquarters at Jaluij, and he has no sympathy whatever with the evangelical work carried on by our mission. Especially he takes exception to the strict practice prevailing in the churches in reference to the use of beer and tobacco; he had even been on a tour through the islands teaching the natives that it was right and proper for them to drink beer, use tobacco, and labor on the Sabbath, and declaring that the German government would protect them in the exercise of "their privileges." It is surprising that the natives were not more affected by his declarations. Dr. and Mrs. Pease and Miss Little were on board the *Star* with the Marshall Islands scholars who had been at school on Kusaie. The following is Dr. Pease's report of the work among the islands: —

"At Jaluij, Jeremaia was well; his wife ailing. He has had some rather hard experiences since I last saw him. For several months he was almost destitute of clothing, and entirely so of books. But he has worked hard, and the church has increased considerably until it is now the largest in the group. We have given to him as assistant teacher for next year Jeremaia, 2d, who was recently married to Likarok, of the Girls' School. This young man is son of old Benjamin, of Ebon, and is unusually proficient in singing. As Jeremaia needed a vacation and we needed his assistance in some of the other islands, we took him along with us on the *Star* for the tour through the group.

"While at Jaluij news came of the death of Emily, Andrus' wife, in Ailinglaplap, so we took that island next in our course. Emily we remember as a good woman, of a sunny disposition, quiet, patient, exemplary in her conduct. We realize that in her death we personally, as well as the Lord's work, have suffered loss. We deemed it best to have brother Matthew in Andrus' place. Kapen Uzi, one of our scholars, was married to Obadinia, of the Girls' School, and remains to assist him in teaching. The work on the island is in a better condition than we could have expected to find it. The church now has 100 members."

NAMERIK AND EBON.

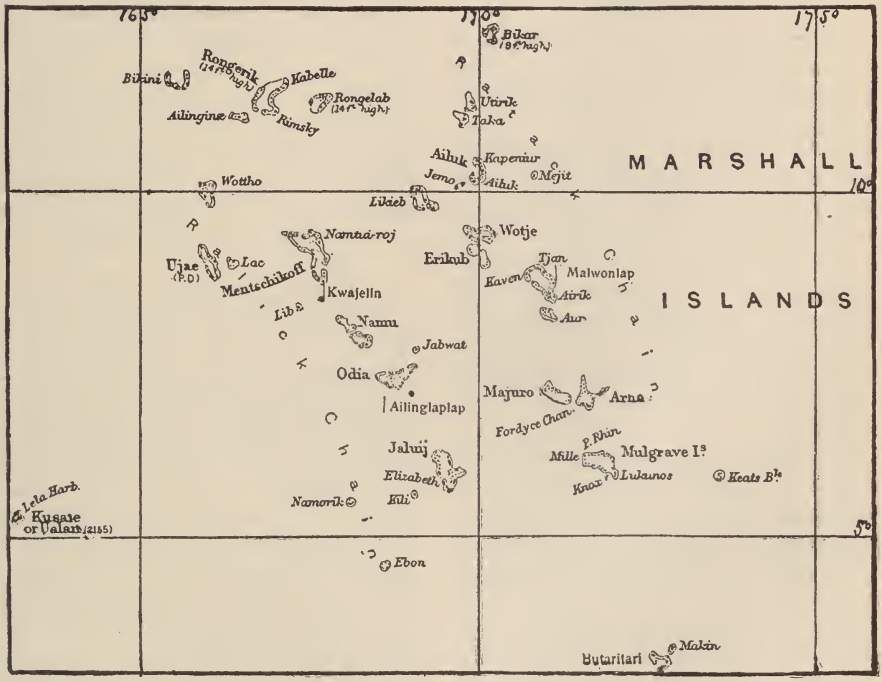
"Touching next at Namerik we had the customary busy day on shore. Admitting members to the church, marrying, celebrating the communion, baptizing children, dispensing medicine, etc., fill one day very full. The church is just about holding its own. We took away Lalij, and left Langito, a deacon of this church, in charge. He has been in Kusaie two years. An unusually large number wished to go from this island to our school on Kusaie, and we took as many as we dared.

"The next island was Ebon. This we found to have suffered a good deal from our long absence and Hairam's ill-health. The enemy had been sowing tares broadcast and we could see them on all sides growing vigorously. The church had lost several members by death, removal, and expulsion. It remains to be seen whether or not it is essentially weakened thereby. The con-

tributions were about as usual. As a matter of necessity we continued Hairam in charge, although he is unable to do much work."

MILLE AND ARNO.

"From Ebon we went to Mille. Here the work had made considerable progress, and the church is now the third in the group. It seemed wise for Joseph to go to another island for a time, and for Loktop, his assistant, who had lost his wife, to return to Kusaie for another year. a minor chief, who in heathen times had been a noted fighter, and some forty of the church members were making a brave stand for the faith. It did us good to see their courage and stedfastness. Our failure to come last year was a sore trial to them and had aggravated their troubles. We took away Raijok and family and left Nabue alone, though with some misgivings. But there was nothing else to be done. At Thomas' station everything was cheering. You may remember how we landed him there one dark night about



Lojilairik, of Ebon, was ordained and put in charge, with Lekorok, of Jaluij, as assistant. Both have been in the Training School, and the wife of the latter is a graduate of the Girls' School at Kusaie.

"At Arno we have two stations. At Ine Raijok's place, the commissioner had put in some very effective work. The head chief was keeping people from church and school and was trying to get Raijok's daughter married to a heathen. Raijok was discouraged; his wife was in need of medical aid. On the other hand, two years ago, where no missionary had ever been. He has a pleasant church building and dwelling-house, and a little church of nineteen members. His people made us a generous present of food, consisting of pigs, fowls, cocoanuts, and preserved breadfruit and pondanus.

"In Mejuro the gospel seems at last to have become firmly rooted. The church now numbers sixty-one members, and there is a great demand for books and schools. Lokjirak, whom we left here two years ago as assistant teacher, and

whose wife was one of the most promising of the graduates from the Girls' School, after a few months' work deserted his post and went back to Jaluij. Brother Larenum's wife had become ill and he had sent her to some of her friends in Jaluij. So we relieved him, somewhat against his will, and left in his place Lanien, with Nabunbun as assistant. Both of these have recently been in the Training School, and the wife of the latter is a graduate of the Girls' School. We did n't see any footprints of the commissioner here."

NEW ISLANDS.

"We next visited Aur, a new island, to prospect for a station. We found the people, at the islet where we called, anxious for a teacher, but no definite arrangements could be made for his staying until we had conferred with Mourjie, the chief of Malwonlap, who also has jurisdiction over this island. So we held brief open-air services on shore and went on to Malwonlap. At this station we found Bil, the teacher, happy and prosperous. He had a new meetinghouse all ready for dedication. The house was small but well built and highly ornamented with native work.

"We next called at Mejij, or, as the sailors say, Mejit. This is a small island north of Malwonlap, without lagoon or anchorage. More than a year ago the chief of the island had sent us an urgent request for a teacher. We found 200 or 300 raw heathen, many of them in the aboriginal costume and all evidently in need of a missionary. We held a short service on shore in the open air, and left our man, Lailemon, whom the chief took into his own house. We sailed from here to Jaluij again, to leave Jeremaia and our supernumeraries, and thence to Namo. Here Nierik was well and the work in a satisfactory condition. We spent a busy day ashore, marrying, baptizing, and administering the communion.

"We went from Namo to Kwojelin. This is another new island where the people, some of them, have long wanted a teacher. We could n't find a suitable man for this station, but left one who will perhaps do until we can find a better. Lakiring is a good, earnest Christian, but is not strong and cannot teach very well in school.

"Lae and Ujae we report as one station, although the islands are not in sight of each other. At Lae, as the *Star* did not enter the lagoon, we had a pull of six or eight miles in the boat. We held service in their little meetinghouse, received two or three to the church, and administered the Lord's Supper. Between 100 and 200 people live on this miniature atoll.

"At Ujae we anchored in the lagoon and held the usual services on shore. The work here, as well as at Lae, is apparently flourishing. Lailero has proved a good, faithful worker, and we take him for another year in the Training School, after which he expects to go back and be settled on Ujae. This being our last island, we squared away for Kusaie."

FROM PONAPE AND MOKIL.

Mr. Rand wrote from Mokil, January 12:—

"We were at Ponape two nights, anchored in the Spanish harbor. The governor would not permit the *Morning Star* to go around to Kiti, neither would he let me go around in a boat, giving as his reason that the *R. W. Logan* was in some way connected with the murder of two of his men on December 26. The governor assured me that the question in regard to our resuming work on Ponape had been settled between Spain and our government, and without doubt he would receive word by next steamer authorizing him to permit us to return. Personally my visit with the governor was very pleasant, but I cannot but feel that the Manila government are doing all they can to keep the missionaries out of Ponape.

"Most of the Christians in the Metalanim tribe are holding on to their faith and are keeping up the church work. Many in the other tribes are still trusting in Christ, and are keeping up the meetings in their own houses. They are holding on, hoping that their missionaries will return. I was

at Ngatic over one night. Not so many had been restored to the church as I hoped would be; still the church was in a better condition spiritually than it was a year ago. If I could have spent two weeks with them, I think most all of them would have been restored.

"The work at Mokil has prospered beyond our expectations. In our four terms of school there was an average of seventy pupils. Twelve of these were in the Training School proper. The Mokil church contributed $66.60 to the Board. This — with labor on our house, amounting to more than $250 — and all the native food we needed, besides the enlargement by twelve feet of the church, we think a pretty good showing for an island with a population of less than 150. The above does not include the food and work contributed to the Girls' School, which would make it about $175 more."

RUK AND THE MORTLOCKS.

A letter from Mr. Snelling, dated January 17, briefly refers to the work of the year. In February, 1892, Mr. Snelling went to the Mortlocks and found the work at a low ebb. Lukunor and Oniop were exceptions, but during the stay of the *Logan* there seemed to be a decided quickening at most of the islands. Mr. Snelling says: —

"The vigor of Christ's kingdom at Lukunor has been wonderful, pervading all classes. Since that time the schooner has returned to them in July, taking five teachers, four of whom are able to do a good work, leaving only two islands without a teacher. The schooner again visited the islands in September, leaving large quantities of books and reporting a hopeful growth, except at Satoan, where there is no teacher. More recent reports continue good, still excepting Satoan. In May the schooner made a visit to the west to reconnoitre. In September the *Logan* again visited islands at the west, taking three teachers and locating them, one at Poloat, another at Pollap, another at Uman. Schools have been organized and the work begun in all of these places.

"The teacher on Poloat reported six weeks later: 'The people have stolen all my food and I am living on cocoanuts and fish, yet I am willing to endure for Christ's sake, because he suffered for me.' He reports a school of thirty-seven, and an attendance of ninety-five at preaching.

"From Pollap we received only a word that school had begun and they were working on a building in which to hold preaching services.

"The work in this lagoon has suffered through our draining the vital forces here and sending our strength to other islands. This is only temporary. Peace has prevailed in these islands recently. In bringing the chiefs together for the purpose of making peace my life was endangered and also that of the young men with me. The result has justified the risk. Our work is recovering from the down grade."

Mexican Mission.

A SUCCESSFUL SERVICE.

MR. OLDS, of Cosihuiriachic, speaks of the political disturbance in the western part of the State of Chihuahua and of the probable interruption to the Christian work there, but he gives the following pleasant incident: —

"Our trip to the city of Jesus Maria was well worth the effort and the time that it cost. Starting on Monday morning we traveled slowly and did not get through until Tuesday of the following week. We spent Sunday in the mining town of Lloquivo, the only town of any size between here and Jesus Maria, where we held a successful service in the house of one of the principal men of the place. He had bought a Bible of our colporter a few months before, and so was open and friendly. We made several friends there, and convinced others that the Protestants were not so utterly devilish as they had been taught to believe. In Jesus Maria, which, like Chihuahua, Parral, and Guerrero, is the head of a district, and a bustling, active city, we commenced by inviting those whom we knew as believers, to the house of one of their number, where we were entertained, and for

several evenings held services, in a quiet way, with them and their friends. Meanwhile we were doing the best we could to find a large room for a public service. At first we were unsuccessful, for houses were small and every house occupied to its fullest capacity, but at last the superintendent of the large mining company operating there offered me for Sunday afternoon a large room which the carpenters were fitting up for the company store. We immediately got out invitations, and at the appointed hour had the satisfaction of seeing more than 100 in that room.

"Among them were some of the principal people of Jesus Maria, so that character was given to the gathering. The *Jefe Politico* was there and several members of the city council; the civil judge and the leading lawyer of the place, with their wives and other members of their families. Our American friends also came out in good force, and many of them, although seeing the Spanish words for the first time, joined heartily in the singing of 'Shall we gather at the river?' 'Rock of ages,' 'Sweet by-and-by,' etc. The people seemed very much interested and satisfied, and several expressed themselves very kindly afterward. It was very interesting to notice the change in the behavior of the people whom we met on the street the next day. Before there had been everywhere in the air a hostile coldness, almost approaching persecution, and indeed a stone was thrown against our door one night while we were having service; but after that meeting the atmosphere was changed and we were treated with respect and friendliness. One day we went out to a village four or five miles distant, where we found a little company of six Christians, some of whom had received the truth in Cusi and others had learned it from them. Twenty were soon gotten together for a service there."

HERMOSILLO.

Mr. Crawford writes from this place, April 3: —

"During Holy Week, as it is called, we held extra meetings at nine o'clock in the morning and at eight o'clock in the evening. There was a good number out at each meeting, from twenty to thirty. Saturday night we gave the 'Life of Christ,' with the sciopticon, and the house was full and gave the closest attention. Christ was presented to them as their *only* and wonderful Saviour, while they looked upon the scenes and tragedy of his death and resurrection. Sabbath evening we received five to membership and baptized two children. Several who had withdrawn have been won back again and others are interested in the gospel. We have lost a good many, but others come in and we keep along. The work is growing and quite encouraging in Las Miñas Prietas, where our native helper lives and works. He has built a church there at his own charges, with the help he received from the miners and the company."

West Central African Mission.

INTEMPERANCE AT BAILUNDU.

THE new school opened at the *ombala*, or the king's village, has a good attendance, and Mrs. Woodside, who has charge of it, speaks enthusiastically about the progress of some of her pupils. In response to an inquiry as to the use of intoxicating liquor and its effect upon the work, Mr. Woodside writes: —

"The amount of bad whiskey that comes inland has increased very much in the past few years. When a caravan of native traders returns from the coast it is customary for them to carry a small present to the king, which now almost always consists of whiskey. In this way there comes to the ombala a good deal of the vile stuff. Then again traders, who are becoming more numerous, usually bring the king whiskey. A short time ago, just as we had gathered our Sunday crowd, word came that the king had called together all the old men (his council). They soon assembled and others with them. I learned that a trader was passing and had sent word that he was coming to see the king. The general expectation

was that he was bringing whiskey. I went up to see what was going on, and I saw there about 200 men waiting anxiously the arrival of the trader. He soon came and with him the expected keg of whiskey. After filling a few bottles, which the king put aside, the rest was distributed to the crowd.

"It is sad to see how anxious the men are for the whiskey, and not only the men, but the boys as well. About a year ago when at the ombala as they were drinking whiskey, I noticed how one little fellow, not more than eight or nine years old, a bright little lad, managed to get as many as a half-dozen little drinks. I learned that he was the king's son, and by his head wife, and this is the reason that all were so ready to give him some of their whiskey. The effect on this little fellow is clearly seen. He has lost much of the brightness of his looks, and Mrs. Woodside says he is rather dull in school. Another of the king's sons, who has been coming to the ombala school and is remarkably bright, seemed rather stupid one day, and Mrs. Woodside asked him what was the matter with him, whether he was drunk, and he said he had been drinking whiskey, but that he would not do so again.

"A few times lately I have found Muenekalia, the man next to the king, at whose place we have our meetings, very much the worse for liquor. I have told him plainly of it afterward, when I found him sober. He admits it, says it is bad, and that he will not drink any more, which promise he faithfully keeps until he can get more, when he drinks as before. I think that whiskey-drinking will be a very great hindrance to our work at the ombala, and more and more so throughout the country, especially among the old men.

"Trade is poor now, and we are very thankful that it is so, for when trade was brisk there was more whiskey. I do not think the trade will soon resume its former status. The price of rubber in Europe has fallen very much, and the duties at Benguella have been increased, so that they cannot afford to pay the prices they once did. Then, too, I learn they must pay more for the rubber in the interior. The people from Bailundu who go to the interior for rubber do not themselves dig the rubber, but the people there dig it and sell it to the traders, who carry it to the coast. The shortsightedness of the Portuguese trader too helps to a stagnation of trade. By their giving them whiskey the trader soon drinks up his capital, and he has nothing with which to go again to buy. This whiskey business is an unmitigated curse. The stuff that is given to the natives is of the vilest kind. We have a physiological school chart which was given to us by a friend of mine, which has additions showing the effects of alcohol on the various parts of the body. I have shown it to a number of the old men. They say it 'makes fear.' If it would cause enough fear to make them leave the stuff alone, it would be a good thing for them."

ADDITIONS AT KAMONDONGO.

Mr. Fay, under date of February 24, writes: —

"Next Sunday will be a rare day for us. Ten out of my class of twelve, five lads and five young women, will be received to the church. All but one of the women are married. Of one of them I was rather doubtful, but I depended largely on the church, and they thought best to take her in, so I will try to instruct her quite carefully.

"The examinations were in every case quite satisfactory, and the spirit of the young people good. They all showed a fair knowledge of the truths connected with salvation and their need of it. Nearly all were emphatic in relating the reasons why they accepted the Christian faith, namely: that their sin needed forgiveness, and only One could give this. The work of the Spirit in their hearts seemed to be comprehended well by most of them.

"Our school work is moving along at its regular pace. The Farm School has now eleven lads, and could have many more if I could get around to look up a lad or two from each village.

"The Sunday services are now again on the increase; months of increase are always followed by a waning, and then increase again. Sunday before last we had 260 for morning service, and last Sunday 216. Our afternoon services are now as large as the morning services used to be before I went to America.

"The presswork has been progressing finely. To-day the edition of 500 copies of the first fifty-one Psalms was completed as far as printing goes; it is still to be bound. When The Acts is finished, Miss Bell will rest from presswork, except simple oversight."

FROM CHISAMBA.

Mr. Lee wrote, February 17: —

"The attendance upon our services has been even larger than that reported for the two previous months. We have held all our Sunday morning services in the open air, because the crowd has been larger than any building we have could accommodate. The attention and interest manifested on the part of the people continue to give us great pleasure and encouragement. We have many evidences that the Lord is with us in the proclaiming of his Word, and our hearts rejoice whenever we find an instance of the truth entering into the heart of one of these poor unenlightened people. Being human we *do* love to see some fruit of our labors, and though, when discouraged, we try firmly to trust that the Lord will do his own work in his own appointed day, we feel greatly stimulated to further efforts when what we are doing appears to be accompanied and sealed by God's blessing."

European Turkey Mission.

GROWING CONGREGATIONS.

Mr. Marsh writes from Philippopolis, April 8: —

"A Sabbath I spent in Haskeuy both encouraged me and troubled me. I was glad to preach to a full house morning and afternoon, but was troubled when the brethren waited upon me to say that they must have a new church. They enlarged the old one a year or two ago, but it is now becoming too small again. I told them I could not encourage them very much as to any outside aid. They really need a new church soon. Within two years they must have one costing from 400 to 500 liras. They have a good lot.

"I also spent a Sabbath in Panagurishte. The church was fairly well filled in the morning with 110 hearers. In the afternoon, at the service for baptism and the Lord's Supper, there were 250 persons inside the little chapel, and a good many outside unable to get standing room within. It was a hard service to conduct for such a company. But we had good order and close attention for one and three-quarters hours. The preacher there may become pastor in the Merichleri church before long."

Mr. Baird, of Monastir, reports that the spiritual state of the church at that city is very encouraging. The attendance at the preaching services and prayer-meetings is much larger than usual, and a number are preparing to unite with the church. He also reports from Strumnitza that the church is in a better condition spiritually than for a long time past.

Eastern Turkey Mission.

ERZROOM. — POVERTY.

Mr. McCallum, writing from Erzroom April 6, says that they are holding a special week of prayer with some signs of a quickened spiritual life. As to the suffering and want about them, Mr. McCallum says: —

"Last week I went around to the brethren in their shops with the church committee, to secure a little help for the sufferers in Malatia, and in a short time we secured £10 T. ($44). This I think was very good considering the present poverty, and they gave gladly. The condition of the poor this year is fairly startling. There is grain in the country, but thousands have absolutely no money and no credit. Our pastor in Khanoos writes that every time he eats a piece of bread he feels guilty, as so many all around him

have nothing to eat. How they live is a mystery to me. The farmers are fairly in despair, and as one of them said to me the other day, 'We are praying that the cholera may come and end our misery' — but even that relief is denied them. Provisions of all sorts continue dear. We could easily spend £1,000 relieving worthy poor. The Koords too continue their depredations. No wonder the people despair. On one side they are constantly exposed to the raids of these licensed robbers, the Koords; on the other the government is forever demanding heavier taxes. For instance there is a tax of about twenty cents per head on sheep. This winter in Khanoos the Koords raided a village and carried off all the sheep — about 300 head. Now the government demands the sheep tax. In vain the villagers plead that their sheep have all been carried off; they must pay the tax. Where can they get the money? They have no produce to sell; they have not even seed for this spring's sowing. This is but a sample; scores of such stories are told. Truly the condition of the people is pitiable in the extreme."

Marathi Mission.

ZENANA WORK. — YOUNG MEN'S CHRISTIAN ASSOCIATION.

MR. HENRY FAIRBANK reports the ordination of four pastors within the district of which he has charge, an account of which we hope to receive later. At Dedgaw twenty-four persons have been received to the church during the first three months of the year. Mr. Smith writes of the zenana work in which his wife and Miss Nugent are engaged: —

"They have now about sixty houses which they visit regularly. They visit every day from three to four hours, each going to different houses, accompanied by a Bible-woman. For the past two months Miss Stockbridge has been assisting in the same work. She takes Mrs. Smith's Bible-woman and Mrs. Smith goes alone. They have divided the city into sections and each has her own district.

"Besides this afternoon work Mrs. Smith in the forenoon teaches the new Bible-woman's class, and the other ladies study Marathi and superintend several schools for heathen girls.

"Mr. Lay has had charge of the Manual Training Department of the High School since June, 1892. This is all he has done in the High School, so that my hands have been more than full. Mr. Lay has been instrumental, in addition to his other work in the Theological Seminary and the school, in opening a Y. M. C. A. here. We had the formal opening last night and it was a great success. It promises to be an evangelistic centre of great importance — so important that we ought to have a man for this special work at once. A college man, well up in Y. M. C. A. work, is what is needed. He should also be an expert in physical exercise; this will draw the young men of this city who wish to be trained rationally. A short address I gave last evening on the question was appreciated, and I have already been asked to discuss the question at length.

"I hope the Young Men's Christian Associations of America will send us out such a man and support him, or that one of the colleges will send a man."

Madura Mission.

THE PRESSURE OF WANT.

DR. WASHBURN, of Pasumalai, writes: "The famine is having an effect to diminish our classes, because people cannot afford to pay the fees on which we depend for the larger part of the country-raised income. I cannot tell how far this will affect us, but nowadays my life is constantly made miserable by the young men and boys waiting persistently around my door to beg for free instruction, or half free instruction, or a quarter free instruction in the college or school. These beggars will not take a polite 'No' for an answer, but come day after day, like officeseekers at Washington, to press their quest. I have seen no less than five to-day. I saw as many yesterday, and

many of them have very pressing needs and some very pathetic stories to tell. This pressure began last week when the University published the results of the past year's examinations, and will continue till some time in March, when those who join can no longer put in enough days of school and college attendance to secure admittance to the examinations.

"The last University examination resulted very favorably for us; all the Christian boys in the class having passed and one half the whole class. This will place us high up in the list of colleges — a place which we have pretty uniformly held.

"Our college class, and perhaps our sixth form high school class, is likely to be small and produce us very small income from day scholars. This would be of little account when food is abundant and cheap, or when our ordinary appropriations were granted, but it is most inopportune now and becomes a serious matter. I shall reduce our expenses to the lowest point and still keep the institution running, but I cannot dismiss the regular teachers and professors; and my expenses will certainly exceed our prospective income.

"If the churches have made up their minds that they will not sustain the work, there is nothing for me to do but to let the college and training institution perish, as I see the hundred of acres of half-ripe grain about us perishing by the drought. I have not begged until I can spend no more."

Foochow Mission.

EAGER INSTRUCTORS.

MR. PEET gives the following interesting incidents, showing the ingenuity of the native Christians in presenting "the doctrine" to objectors: —

"In our Christian Endeavor Society we have gone so far from the regular order of things as to elect, besides the usual committees, a company of young men called 'exhorters,' whose office it is during each week to speak to at least one person on the subject of the soul's salvation. Each Sunday night each of these 'exhorters' gives, in a few words, his experience in that work for the past week. A few weeks ago one related his experience substantially as follows: —

"'In the village where my shop is located the opportunity for Christian work is excellent. It has been my privilege quite frequently to hold conversations with a certain old man on the subject of God's love and man's duty to his Maker. A few days ago he came into my shop in a greatly disturbed state of mind because of his eyes, which were in a seriously diseased state, and said: "I don't believe God loves me, for if he does he would not have brought all this trouble on me as soon as I began earnestly to seek after him." I took down the Bible, turned to the book of Job, and beginning at the first chapter read selections here and there through the book, showing how God afflicted righteous Job and at the end rewarded him doubly for his patient endurance. When I had finished, my hearer said: "But the Bible is not true, for it says in one place that the Lord gave Job twice as much as he had before, while as a matter of fact, although at the last he had twice as many oxen, asses, camels, etc., he had only the same number of sons and daughters instead of twice as many." For a moment I was speechless, not knowing how to harmonize this apparent inconsistency. I lifted my heart in prayer for guidance and the answer came. I said, "Job did have twice as many children as he had at first, but *half of them were in heaven*." This answer seemed to satisfy my hearer, and I was rejoiced that I was able, through the guidance of the Spirit, to remove what at first seemed to threaten to destroy any favorable impressions I may have made on this aged inquirer.'

"Another member of our Christian Endeavor Society, a man eighty-eight years old, wishing one evening to illustrate how Christians should be the salt of the earth, said: 'You know if you sprinkle salt over bad fish, in two days the fish will be eatable. Such is the renovating power

of salt on fish. In like manner Christians must make bad men good.

"The doctrine of the Trinity is no longer difficult to understand, at least to one of our Christians, who holds that the union of three in one in the Godhead is the same as the union of bone, 'meat,' and skin uniting in the formation of a human being. The same Christian traces the origin of the 'Monthly Experience Meeting' back to Revelation, where we are told that the tree of life yielded its fruit every month.

"Thus, while we may think such explanations entirely unwarrantable, still we rejoice to see the spirit of prayerful investigation rather than that of apathy, which is altogether too common among followers of the Lord Jesus. These Christians need the prayers of the more favored of their brothers and sisters, that the time may be hastened when they shall be able to grasp more fully the spiritual meaning of the truths and teachings of the blessed gospel."

SHAO-WU.

Writing from Shao-wu, January 9, Mr. Gardner says: —

"Soon after our arrival we had a call from the Prefect, the highest officer at Shao-wu. I promptly returned his call the next day. He seemed to be a very pleasant man to meet, had been in the United States, and spoke especially of New York and Washington. I have started Saturday night prayer-meetings with the preachers, and the help to them and general results are very encouraging. Since our arrival in Shao-wu I have baptized one literary graduate, who gives promise of much usefulness to the mission."

At a later date, February 28, Mr. Gardner reports great rejoicing at the return of Mr. and Mrs. Walker and the coming of Dr. Bliss. The Boys' Boarding School was about to open with twelve or fifteen students, and Mr. Gardner expects to have three or four young men in a theological class. They had been greatly cheered by the coming of a young inquirer from a village thirty-three miles distant, bringing with him his mother and sister that they might hear the gospel message.

Mr. Walker, under date of February 9, writes: —

"The work seems to be progressing favorably. At Yang-k'eu, eighty miles below here, we found a dozen or more inquirers, one of them a man of more than ordinary promise. At a village about thirty miles this side of Yang-k'eu there is a man of considerable prominence in the community, who two years ago was a badly backslidden inquirer; but we were much pleased to find that he has returned again to the better way. Two or three others seem to be coming with him.

"The problem of a proper and sufficient supply of native workers seems in a fair way to be solved. We have received in the past three years an unusual number of men of from fair to good scholarship according to native standards, who would naturally be leaders among the people; and if they will only cherish the true spirit of Christian humility, with a heart to shepherd the flock, they will furnish the basis for a strong and effective native ministry. Our two older men of this class, Yau Sien-sen and Chang Sien-sen, who have been our standbys, the latter for six or seven and the former for fifteen years, seem to us to be good models for the newer ones to follow, and the indications are good that they will do so. Only the need grows faster than the supply.

"For the coming year Mr. Gardner will have charge of the work in the immediate neighborhood of Shao-wu, and I of the work at remoter points. There is work enough for us both right here without going to the remoter points; and there is also work enough for us both away from Shao-wu. In fact if there were four of us instead of two, we should have all we could attend to."

North China Mission.

DR. PORTER, of Pang-chuang, gives an interesting account of a Christian

whom he met on one of his tours, who had been living within the district without knowing that other Christians were near him: —

"This man, by the name of Chang, some ten years ago went to Moukden, in Manchuria, for business. He was a good accountant and soon found a place where he stayed several years. His employer had already become a Christian and had joined the church of Mr. Ross, of the United Presbyterian Mission. His employer allowed him to go to the Sunday services and he was soon led to accept the Christian truth and was baptized. He also studied a little as opportunity offered. He thus had an intelligent knowledge of the gospel. He was obliged to give up his business some six years ago, and returned to his home some six miles from Chang Ssu Ma. He soon found a little school to teach and so did not get a chance to move about much. Partly owing to this and partly to a quiet disposition, he did not hear of any Christians about him and so felt much isolated. His family friends, on finding that he had adopted the foreign religion, were greatly enraged, especially his mother. He took home with him from Manchuria a large number of Christian books to the value of 60,000 cash. This was a very large amount for a single individual to purchase. It was an indication of his special interest in the Truth. His mother at last got hold of his books and burnt them all. She became more and more hostile to him and would not let him live at home. The family were quite well-to-do, having a little jewelry business which kept the father away at Peking much of the year. The other members of the family treated him with respect, but his mother was very violent at times, and at last forced his wife and children to live at her own mother's house."

It seems that a niece in the family, on returning from a village north of them where she had been to consult an "eye doctor," reported what the doctor had said. The attention of Chang was aroused by what she reported, and he said: "The man must be a Christian; none but Christians talk in that way." So he went to see the eye doctor and found it was true, to his great delight, that there was a Christian near him. Chang then learned about the church at the village, and he has now identified himself with it and has had opportunity, which he much craved, for giving his testimony to the gospel.

TIENTSIN. — THE FAMINE.

Mr. Stanley sends a letter from Tientsin dated March 13, which was the thirtieth anniversary of their arrival in that Chinese city. At the place where he then landed, which was simply a mud hole, there is now a fine *bund*, alongside which steamers land their cargoes with little or no trouble. Since that day the mission has been enlarged from one station to seven, and has now a native membership of over 1,350. Of affairs at present, Mr. Stanley writes: —

"Since the New Year seven have been received into the church and twelve or fourteen taken on probation. Some others are manifesting an interest in the truth. My station class work ended on the 4th, and the class returned to their homes, I hope to help others to an understanding of the truth. Altogether some sixteen have received instruction during the winter, and I think their work has been very satisfactory. Already some of them have met with opposition in their villages, and it remains to be seen if the truth has taken such hold of their hearts as to enable them to witness a good profession. If they do, we may expect good results from this winter's work with them. On the day I closed my class work, I went to Yan Chia T'sun, fourteen miles to the south, to spend the Sabbath. It was here that nine persons were baptized, as reported in my last. There is nothing special to report from this visit beyond a hopeful condition. The great need in such centres is a small place where a helper and wife can live, open day-schools for the boys and girls, and conduct regular services for Christians and inquirers. If

I had money with which to assist the brethren there to secure suitable premises and fit them up for this purpose, this and the immediately surrounding villages would at once become feeders for our more advanced schools.

"Mr. Aiken and a helper have made several visits to villages to the northeast and have met with considerable encouragement. We have members or inquirers in ten or twelve villages about Tientsin. For all this opportunity and opening work the working force of the station is inadequate."

Mr. Aiken reports a visit among the out-stations of Tientsin, where he came face to face with those who were suffering from cold and from famine. The amount of distress was terrible, and a great draft upon the feelings of the missionary, who was powerless to relieve the sufferings which he must witness. Yet Mr. Aiken is able to say: —

"Fortunately relief has been extensively given from native sources, and actual starvation, to the point of dying for want of food, has no doubt been largely prevented. Native benevolent societies, partly official and partly private, have distributed money and food. The government has done the same on a considerable scale, besides distributing some supplies of warm, substantial winter clothing, and the immense sum of $200,000 is reported to have been sent north by an official in the south, to be used in giving aid. Yet it is just in this matter of giving help that some of the worst features of human nature manifest themselves. It makes one's blood boil to find, for example, that out of a grant of $10,000 made by the emperor to dig a canal which would make an outlet toward the sea for some of these overflowing waters and reclaim at least a part of the fertile lands which they so often cover, out of such a sum as this not more than one tenth part is actually employed in digging the canal, and the rest stops somewhere on the way; or that out of a government grant of a dollar each to people suffering from cold and hunger, not more than twelve or fifteen cents is actually given to the persons for whom it is intended."

NEW CHAPEL AT PEKING.

Mr. Ament, writing from Peking, March 9, says: —

"I have opened another chapel to the *east* of Peking, in a walled city and at no expense to the Board, and as yet it is supplied by our church members and at the expense of the church. They take a great interest in the work. At Cho Chou the church members have invited a preacher for a month, at their own charges entirely. I learn that the chapel is crowded. The people in that region seem really hungry for Christianity, and are flocking to our chapels."

Notes from the Wide Field.

MEDICAL MISSIONARIES. — We have no complete list of medical missionaries from all lands, but the number of British medical missionaries in the foreign field at the end of 1892 was 164, distributed as follows: Palestine, 9; Africa, 31; India, 46; China, 63. The Free Church of Scotland and the Church Missionary Society lead in the number of medical missionaries in their employ.

AFRICA.

THE UNIVERSITIES MISSION, on Lake Nyasa, has been afflicted by two most disastrous fires at their Lokoma station. No fewer than twelve or fourteen houses must be renewed. The mission suffers severely in this loss and has been obliged to disperse its members for a time till the rebuilding.

Lovedale. — A new session of this institution has just been opened and, to the astonishment of the missionaries, every place is filled. Among the crowd of new pupils was a group of nine from Bechuanaland, sent by the chief Montsioa.

Memorial of Dr. Livingstone. — The Royal Geographical Society of England, some four years since, appropriated a sum of money for a present to the chief Chitambo, who was so kind to Dr. Livingstone while living and who permitted the removal of his body after his death. They also prepared a bronze plate to be affixed to the tree by the side of which Livingstone died. Mr. Frank S. Arnot undertook to convey the present, but transferred his charge to Lieutenant Franqui, who has at last accomplished the trust. The bronze plate has this inscription: "Livingstone died here, Ilala, May 1, 1873."

Slave-raiding on Lake Nyasa. — Most serious news has been sent by Dr. Kerr Cross that the Arab chief Mlozi has been fighting the Angoni and capturing slaves. This chief, it was reported some months since, was dead, but instead of this he has been at the head of Arab slave-raiders plotting against British rule in Central Africa. On November 18 a band of Angoni surrounded a village at the north end of Lake Nyasa, killing the men and capturing the women and children. The village was only three and a half hours from Karonga, the trading station of the African Lakes Company. In the attempt to rescue these captives the Angoni speared many of the women, but 200 were saved. One of Dr. Cross's house boys, who came from this village, asked leave to go home and see for himself what had happened. While at the village he wrote the following pathetic note: "*Dear Dr. Cross*,'— I write to tell you that all the people of the village are dead. My mother is dead. All my friends are dead. I know the names of the women who were speared. I am with great, great sorrow indeed. Perhaps I shall return in five days. Mrs. Cross, you are good. I am your boy. Mwakatundu." Dr. Cross may well add: "A tale of such things happening within three and a half hours' journey of a trading station should stimulate all at home to do their utmost to hasten the coming of a new day to unhappy Africa."

India.

Regaining Caste. — The missionaries of the Free Church of Scotland report two sad cases of young men who had been baptized but who have been induced to deny their faith and seek restoration to their caste. It is also sadly true that those who adhere rigidly to caste, and who are regarded as most respectable, are perfectly content to receive back into caste one who has been baptized provided he will deny the fact. They have no sense of truthfulness in the matter, and though perfectly aware that a person has been baptized, they only ask him to say he has not. *The Free Church of Scotland Monthly* says: "An apostate need not necessarily be a liar. He may have fallen away in spirit from the faith he abjures before men. Hinduism stands alone, it would appear, among all forms of heathenism in insisting that the apostate must lie as well as abjure; must deny he ever became a Christian before it pardons him for having become one."

China.

Official Superstition. — Rev. Mr. Foster, of Hankow, narrates an incident showing that not only the common people but the higher officials in China are hopelessly given over to superstition. In the city of Nanking, on the ninth of January last, the officials went to the Dragon King Temple to pray for snow. After they had assembled an announcement was made that his Dragon Majesty had arrived, whereupon the officials went outside of the gate of the temple and prostrated themselves before the Dragon's chair. This Dragon was contained in a bottle about a foot high and six

inches in diameter, wrapped in yellow, the imperial color. The officials then arranged themselves according to rank, candles were lighted, incense burned, the drums beaten, and all the great mandarins prostrated themselves three times on the ground before the four-footed and tailed god. On the next day a sprinkling of snow fell and the Chinese were fully persuaded of the efficacy of praying to a lizard.

TONGA.

DEATH OF KING GEORGE. — The death of this remarkable man, who was supposed to be over one hundred years of age, has recently been reported. He was a noted warrior as well as king. In 1830 he and his people abandoned heathenism and burned the idol house. In August, 1831, he was received into the Christian church by baptism, taking the name of England's king. He gave to his people a constitution and laws and ruled with discretion and kindness. In 1853 he visited King Thakombau of Fiji. In 1876 there was celebrated the fiftieth anniversary of the landing of Rev. John Thomas on Hihifo, one of the Friendly Islands, from which place two years later the king invited Mr. Thomas to his island of Hapai. At the Jubilee celebration King George made a remarkable speech and some of his expressions we quote here: "To-day is the fiftieth, or Jubilee, year of Tonga. I am thankful that the gospel was ever brought to Tonga and for what it has accomplished. I need not explain to you, for we know it; we all know how sunk in slavery Tonga was, but to-day we are free. To what do we owe it but the gospel? We know how Tonga was covered over with heathen temples, and what has destroyed them but the gospel? In their place to-day we see Tonga covered with churches in which is dispensed the bread of life. To-day also we see a band of native pastors, the fruits of the success of the gospel in Tonga. To-day we rejoice over the progress made during the last fifty years. Other nations have done great things, but how many years has it taken to accomplish them? The great success we have achieved awakens thankfulness. The heathen nation has become Christian; barbarous men civilized; churches and schools in all the islands; a people set free, a constitution given, laws established, with courts of justice and various offices of government. Roads are made all through the land; stores spring up in every town, and all the adjuncts of a civilized country are seen. I hardly feel able to express my feelings to-day. My heart burns with joy when I think of what Tonga has accomplished since Mr. John Thomas landed here, fifty years ago to-day. The Lord has permitted me to see this first jubilee in Tonga. I shall certainly not see the next. If the leaves of the trees and the stones of Tonga had mouths, they would shout forth their thanks to God for what he has done for Tonga. To his holy Word Tonga owes all that it is and all that it has." After this the king was led to form a Methodist State church, the result of which was not altogether happy; but the king remained a Bible reader and a God-fearing man, leading a consistent Christian life. The writer from *The Methodist Recorder*, from which we have condensed this report, says that there is no son or heir to the throne and that it is feared that anarchy will follow the king's death.

Miscellany.

BIBLIOGRAPHICAL.

Eliza C. Porter. A Memoir. By Mary H. Porter. New York and Chicago: F. H. Revell & Co.

One cannot rise from the reading of this book without an enthusiastic reverence for the saint whose earthly life it sets forth and a new apprehension of what a saint in heaven may become. If such mental and spiritual growth kept up for eighty earthly years may result in a character so strong, loving, and lovely, what must be its eternal development under the favoring conditions of the life to

come! This delicate woman, whose body seemed only "an excuse for a soul to remain on earth," lived from early girlhood a life of toil, enduring hardness such as falls to the lot of few. A victor over unbelief and sorrow, she lived out the gospel as a missionary teacher of Indian children on the frontier, as a pastor's wife — at first in what was then the *outpost* of Chicago — in the care of her nine children, in her wonderful army experience throughout the Civil War, and afterward as a chaplain's wife in Texas. She was everywhere ready for every good work. Her unflagging zeal for missions, home and foreign, was a stimulus and strength wherever she might be, and found its natural expression in the willing gift of her son and daughter to the work of the Lord in China. She was a true mother of missionaries, watching and praying and holding up their hands from afar. When all our Christian women are animated by such a spirit as Mrs. Porter's, the kingdom of God on earth will indeed be at hand.

In the same spirit of loving self-sacrifice her daughter has prepared these memoirs and her husband has published them at his own expense, the proceeds of the sale being devoted to the Missionary Home Association of Oberlin, Ohio, toward the building now so greatly needed for missionary children. Are there not other givers like-minded who will be moved by their example to make abundant offerings for this object?

Scenes from Every Land. A collection of over 500 fine photographic views, size 11½ x 14½ inches, designed to take the place of an extended tour of the globe, and embracing the most beautiful, interesting, and striking scenes that divert the traveler abroad, the whole forming a photographic panorama of the world. With an introduction by Gen. Lew. Wallace, and descriptions of the different scenes by Edward Everett Hale, D.D.; Washington Gladden, D.D.; Russell Conwell, D.D.; Hamilton W. Mabie, LL.B., LIT.D.; S. F. Scovel, D.D., LL.D.; C. H. Payne, D.D., LL.D.; Hon. Wm. C. P. Breckinridge; Hon. Henry Watterson; J. H. W. Stuckenburg, D.D., of Berlin, Germany, and other talented writers. Edited by Thomas Lowell Knox. Springfield, Ohio: Mast, Crowell & Kirkpatrick.

The character of this volume is fairly set forth by the description on its title-page. It is certainly a most beautiful and interesting collection of photographic views from all parts of the world.

The Holy Spirit in Missions. Six Lectures. By A. J. Gordon, D.D. New York and Chicago: F. H. Revell Company. Pp. 240. Price, $1.25.

These lectures formed one of the courses on Foreign Missions delivered at New Brunswick, N. J., before the Theological Seminary of the Reformed Church, in April, 1892, upon the Graves Foundation. They are also upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone," as presented in the second and thirteenth chapters of the Acts of the Apostles. From these records, illustrated by the subsequent history of the Christian Church, the six lectures unfold the mind and work of the Third Person of the Trinity under the titles of "The Holy Spirit's Program of Missions; The Holy Spirit's Preparation in Missions; The Holy Spirit's Administration in Missions; The Holy Spirit's Prophecies concerning Missions, and The Holy Spirit's Present Help in Missions." The book is fervid and intense in its style, emphasizing the duty of preaching the gospel as a witness among all nations and so hastening the coming of the Lord. It looks to what is termed an "elective outgathering" rather than to a "universal ingathering" which is not to be expected until after Christ's visible personal advent. This advent is described in the author's view under the symbolism of the nineteenth chapter of the Apocalypse, after which the grand victories will be achieved under the reign of the visible Lord. The volume is interesting and animating, and will be helpful not only to those who do, but also to those who do not, accept the author's interpretation of Scripture as to the premillennial personal coming of the manifested Lord. Indeed the recognition of the Holy Spirit's guidance is preëminently appropriate to those who regard Scripture as teaching that the final triumphs of the gospel on earth are to be under the dispensation of the Spirit, to the glory of the ever-present but invisible Lord.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Micronesian Mission: for the missionaries on Ruk and Mokil and Kusaie, that in their isolation and need of reinforcement they may be kept in bodily and spiritual health; that the native churches, with their preachers and teachers, may prove stedfast amid temptations; that the restrictions imposed by German and Spanish officials may be removed, so that the progress of the gospel may not be hindered; and for the missionary vessels, the *Morning Star*, the *Robert W. Logan*, and the *Hiram Bingham*, that they may be preserved from the perils of the sea and be continued as messengers of peace and good will among the islands. (See pages 216, 217, and 231–237.)

ARRIVAL AT STATION.

April 4. At Adabazar, Western Turkey, Miss Marion E. Sheldon.

DEPARTURES.

April 15. From New York, Rev. William H. Sanders, returning to the West Central African Mission. Mr. Sanders is to spend a few weeks at Lisbon on his way to Africa.

April 22. From New York, Mr. George B. Cowles, Jr., and his wife, Mrs. Amy Bridgman Cowles, to join the Zulu Mission.

ARRIVALS IN THE UNITED STATES.

May 3. At Vancouver, Rev. Henry Kingman and wife, and Dr. C. P. W. Merritt and wife, of the North China Mission.

May 8. At New York, Rev. J. E. Abbott, of the Marathi Mission.

DEATH.

February 27. At Peking, North China, Emily Hammond, daughter of Rev. and Mrs. William S. Ament, aged eight and one-half years. (See page 220.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Recent events in Turkey. (See page 224.)
2. The occupation of Gazaland. (See page 222.)
3. Intemperance in West Africa. (See page 238.)
4. A tour of the Gilbert Islands. (See page 231.)
5. A tour of the Marshall Islands. (See page 234.)
6. Poverty and want in Turkey and Madura. (See pages 215 and 240.)
7. A new opening in Mexico. (See page 237.)
8. Items from North China. (See page 243.)

Donations Received in April.

MAINE.

Bangor, 1st Cong. ch.	47 84	
Bath, Winter-st. Cong. ch., of which 10 a memorial gift from a daughter, and 12.29 m. c.	691 29	
Biddeford, 2d Cong. ch.	30 52	
East Otisfield, Augusta S. Lovewell, for China,	20 00	
Gardiner, A friend,	50 00	
Garland, Cong. ch. and so.	5 00	
Hampden, Cong. ch. and so.	3 26	
New Gloucester, Cong. ch. and so.	135 75	
Princeton, Cong. ch. and so.	11 00	994 66

NEW HAMPSHIRE.

Alton, Cong. ch. and so.	5 30	
Amherst, Cong. ch and so., add'l,	7 07	
Canterbury, Cong ch. and so.	17 00	
Conway, 2d Cong. ch.	7 00	
Durham, Cong ch. and so.	15 66	
East Jaffrey, Cong. ch. and so.	21 10	
Goffstown, Mary A. Hadley,	25 00	
Hillsboro' Bridge, Cong. ch. and so.	30 36	
Kingston, Cong. ch. and so.	14 06	
Loudon, Cong. ch. and so.	7 25	
Manchester, C. B. Southworth, with other dona., to const. Mrs. A. H. SOUTHWORTH, H. M.	50 00	
New Market, Cong. ch. and so.	8 45	
Pembroke, 1st Cong. ch.	24 60	
Suncook, P. A. Mills,	2 40	
Winchester, Cong. ch. and so.	5 55	240 80

Legacies.—Greenville, Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r, add'l, 100 00
Meredith, Mrs. Sarah B. Norris, by D. B. Eaton, Adm'r, in part, 425 00—525 00

765 80

VERMONT.

Bellows Falls, 1st Cong. ch. 90 86
Brookfield, 1st Cong. ch., 15; 2d Cong. ch., 17, 32 00
Danville, Cong. ch. and so. 25 10
East Berkshire, Cong. ch. and so. 16 00
Hartford, Cong. ch. and so. 50 00
Hinesburgh, Cong. ch. and so. 8 80
Morgan, Cong. ch. and so. 10 71
North Craftsbury, Cong. ch. and so. 6 00
Northfield, Cong. ch. and so. 13 44
Waitsfield, Cong. ch. and so. 20 00—272 91

Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, 17 00

289 91

MASSACHUSETTS.

Amesbury, Union Cong. ch. 8 70
Andover, A member of Chapel ch. 50 00
Auburn, Cong. ch. and so. 53 75
Auburndale, Wm. H. Cooley, 5 00
Ballard Vale, Wm. Shaw, for evangelistic work in Japan and Turkey, 25 00
Bedford, Cong. ch. and so. 10 00
Boston, Walnut-ave. ch., 404.75; 2d ch. (Dorchester), of which 5 for Madura and 3 for Japan, 127.16; Village ch., do., 97.89; Allston, Cong. ch., to const. Rev. D. P. Birnie, H. M., 56.32; Eliot ch. (Roxbury), 50; Park-st. ch., 30; Central ch. (Jamaica Plain), 6.17; A friend, in memory of Rev. David C. Scudder, for work in Madura, 25; A friend, for Turkey, 10; L. D., for work in Mexico, 5; Laura Shapleigh and Roland Batson, for Turkish Brigade, 75c. 813 04
Braintree, 1st Cong. ch. 9 67
Brookfield, Cong. ch. and so. 13 22
Brookline, Harvard Cong. ch. 386 57
Buckland, Life member, 2 00
Centreville, Cong. ch. and so. 10 00
Charlemont, Cong. ch. and so. 7 00
Cotuit, Union Cong. ch. 20 00
Dedham, 1st Cong. ch., of which 5 m. c. 193 20
Dudley, 1st Cong. ch. 8 63
Easton, Cong. ch. and so. 77 60
East Somerville, Franklin-st. Cong. ch. 70 97
Fall River, Central Cong. ch., of which 26.78 m. c. 60 78
Groton, Union Cong. ch. 83 75
Hanover, 2d Cong. ch. 2 05
Harwich, Cong. ch. and so. 11 00
Hinsdale, Cong. ch. and so. 6 34
Holden, Cong. ch. and so. 38 00
Holland, Rev. and Mrs. O. Bissell, 10 00
Holyoke, 2d Cong. ch. 150 00
Hyannis, Cong. ch. and so. 2 50
Leverett, 1st Cong. ch. 29 60
Littleton, Cong. ch. and so. 25 00
Lowell, High-st. Cong. ch., to const. Edward Payson Clark, H. M. 156 45
Lynn, Central Cong. ch. 25 00
Newbury, 1st Cong. ch. 22 90
Newburyport, Prospect-st. ch., 41; North Cong. ch., 35.25, 76 25
Newton Highlands, Cong. ch. and so. 247 19
Norfolk, Union Cong. ch. 2 00
Northampton, A. Lyman Williston, 300 00
North Reading, Cong. ch., add'l, 10 00
Pittsfield, 1st Cong. ch. 80 00
Quincy, Cong. ch. and so. 6 00
Reading, Cong. ch. and so. 10 00
Rockport, 1st Cong. ch. 24 53
Rowley, Cong. ch. and so. 26 40
Salem, Tabernacle ch. 116 16
Sharon, Cong. ch. and so. 31 05
Shrewsbury, Cong. ch. and so. 22 00
South Dartmouth, Cong. ch. and so. 7 00
South Easton, James Rankin, 25 00
South Walpole, Missionary, 2 00
Springfield, Olivet Cong. ch., 15; A friend, 1,000, 1,015 00
Taunton, 1st Cong. ch. 17 25
Tewksbury, Cong. ch. and so. 32 28
Waltham, Trin. Cong. ch. 15 82
West Newton, 2d Cong. ch. 163 92
West Yarmouth, Cong. ch. and so. 4 00
Winchester, 1st Cong. ch., in part, 350 00
Worcester, Central Cong. ch., 60; Piedmont Cong. ch., 35, 95 00—5,066 57

Legacies.—Auburndale, Mrs. Sarah L. Wright, by C. C. Burr, Ex'r, add'l, 43 70
Chesterfield, Asahel Pierce, by J. C. Hammond, Adm'r, balance, 400 00
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l, 100 00
Newburyport, Chas. H. Coffin, by Albert D. Bosson, Adm'r, balance, 384 76
Norfolk, Frances F. Williams, by Henry Williams, Adm'r, 66 00
Provincetown, Rebecca R. Nickerson, by Luther Nickerson, Ex'r, 2,500 00—3,494 46

8,561 03

RHODE ISLAND.

Bristol, A friend, 5 00
Providence, Pilgrim Cong. ch. 75 00—80 00

CONNECTICUT.

Bethel, A friend, 10 00
Birmingham, Cong. ch. and so. 25 00
Bridgeport, Park-st. Cong. ch. 66 10
Bristol, Cong. ch. and so. 75 00
Chester, Cong. ch. and so. 12 80
Clinton, Cong. ch. and so. 55 50
East Haddam, A friend, 4 00
East Windsor, 1st Cong. ch. 56 00
East Woodstock, Cong. ch. and so. 23 25
Fair Haven Heights, Bible class in E. P. M. E. Sunday sch. 5 00
Hartford, Windsor-ave. Cong. ch., 25.65; Wethersfield-ave. Cong. ch., 13, 38 65
Huntington, Cong. ch. and so. 35 00
Kent, 1st Cong. ch. 28 52
Lebanon, Goshen ch. 51 60
Millington, Cong. ch. and so, 1 00
Monroe, Cong. ch. and so. 32 10
New Haven, Theol. Sem'y, 49.27; Davenport ch., m. c., 44.77, 94 04
Newington, Cong. ch. and so. 61 84
New London, 1st ch. of Christ, of which 15 m. c., and 1.95 from two Chinamen, for work in South China, and to const. James Hislop, H. M. 131 81
North Woodstock, Cong. ch. and so. 30 19
Old Saybrook, Cong. ch. and so. 33 36
Pomfret, 1st Cong. ch., m. c. 8 00
Redding, Cong. ch. and so. 23 20
Stanwich, Cong. ch., for support of Rev. W. P. Elwood, 32 50
Thomaston, 1st Cong. ch. 51 44
Wilton, Cong. ch., toward salary of Rev. W. P. Elwood, 21 00
Windsor, A friend, for work in Japan, and to const. Mary E. Sill, H. M. 100 00—1,106 90

NEW YORK.

Angola, A. H. Ames, for theol. student in Japan, 5 00
Bridgewater, Rev. S. Manning, for Scudder Memo. Fund, 12 00
Brooklyn, Puritan Cong. ch., of which 10 for native agency, Madura, 95.77; A friend, 100, 195 77
Busti, Eli Curtiss, 10 00

Candor, E. A. Booth, 25 00
Churchville, Cong. ch. 14 55
Clifton Springs, A friend, 5 00
Clinton, Mrs. Geo. K. Eells, 10 00
Cortland, 1st Cong. ch. 41 00
Coventryville, Cong. ch. 15 41
Flushing, Cong. ch. 85 11
Friendship, Cong. ch. 5 00
Jamestown, Cong. ch. 4 75
Lockport, 1st Cong. ch. 10 00
Lysander, Cong. ch. 13 88
Morristown, 1st Cong. ch. 7 57
Newburgh, Miss Harriet N. Saunders, 1 00
New York, Pilgrim Cong. Sab. sch., toward support of Mrs. T. B. Scott, Ceylon, 150; Thomas Street, 50; Two friends in Broadway Tabernacle, 15, 215 00
Norwich, Rev. W. H. Scudder, for Scudder Memo. Fund, 40 00
Olean, 1st Cong. ch. 6 12
Panama, D. D. Swezey, 10 00
Phelps, Mrs. Wm. H. Jackson, 2 00
Prohibition Park, Z. W. Bliss, 5 00
Rome, Welsh Cong. ch. 6 00
Syracuse, Plymouth Cong. ch. 10 00
West Groton, Cong. ch. 15 32
Woodhaven, Cong. ch., of which 25 each in India, China, Japan, Africa, and 50 for native preacher, India, 150 00—920 48

NEW JERSEY.

Glen Ridge, Cong. ch. 110 00
Orange, Mrs. C. A. Dill, 5 00
Rutherford, Rev. T. B. Hascall, 7 80
Upper Montclair, Christian Union Cong. ch. 60 50
West Hoboken, Alex. Smith, 10 00—193 30

PENNSYLVANIA.

Le Raysville, Cong. ch. 14 00
Nanticoke, Cong. ch. 1 50
Pittston, 1st Cong. ch. 16 46
Ridgway, Woman's Miss'y Soc. 5 00
Scranton, F. E. Nettleton, 10 00—46 96

MARYLAND.

Frostburg, Cong. ch. 4 34

WEST VIRGINIA.

Huntington, Cong. ch. 12 00

FLORIDA.

Daytona, 1st Cong. ch. 7 00
Orange City, Cong. ch. 10 00
Parker, Mrs. Della G. Washburn, for native preacher, Madura, 1 00
St. Petersburg, Cong. ch. 12 36—30 36

ALABAMA.

Talladega, Cong. ch. 53 08

TENNESSEE.

Grand View, Cong. ch. 7 03

TEXAS.

Cleburne, Trinity Cong. ch. 23 00

MISSOURI.

Amity, Cong. ch. 10 00
St. Louis, Immanuel Cong. ch. 1 85—11 85

OHIO.

Andover, Cong. ch. 7 00
Ashland, Cong. ch. 40 03
Atwater, Friends, 2 00
Bluescreek, Cong. ch. 1 40
Brecksville, 1st Cong. ch 8 25
Burton, Cong. ch., for new work in East Cent. Africa, 13 00
Clarksfield, Cong. ch. 7 50
Cleveland, Rev. John G. Hall, 5 00
Coolville, Mrs. Margaret B. Bartlett, to const. Mrs. M. A. Booth, H. M. 100 00
Gustavus, Cong. ch. 5 00
Huntsburg, Cong. ch. 16 40
Lodi, Cong. ch. 14 70
Marysville, Cong. ch. 22 89
Oberlin, Students in Oberlin College, toward sup. of Rev. C. A. Clark, 250; Mrs. Finney, 20, 270 00
Sandusky, 1st Cong. ch. 6 25
Saybrook, Cong. ch. 21 86
Sheffield, Cong. ch. 14 00
Twinsburg, Cong. ch. 23 50
West Andover, Cong. ch. 25 00
West Williamsfield, Cong. ch. 7 00
Williamsfield, Cong. ch. 2 31
Windham, 1st Cong. ch. 11 22—624 31

ILLINOIS.

Alton, Church of the Redeemer, 80 00
Chicago, New England Cong. ch., 251.98; Theol. Sem'y, toward sup. of Rev. C. N. Ransom, 200; 1st Cong. ch., 145.94; Duncan-ave. Cong. ch., 28.20; Warren-ave. Cong. ch., 25.20; U. P. Cong. ch., m. c., 6.25; South German Cong. ch., 4.68; A friend, 108.53, 770 78
Cobden, Union Cong. ch. 37 69
Galesburg, 1st Cong. ch. 30 35
Galva, Cong. ch. 34 26
Hillsboro, Cong. ch. 11 31
Ivanhoe, Cong. ch. 4 00
Jacksonville, Cong. ch. 73 23
Lyndon, Cong. ch. 12 00
Malta, Cong. ch. 22 60
Marseilles, Cong. ch. 45 17
Morgan Park, Cong. ch. 12 32
Oneida, Cong. ch., add'l, 1 00
Ontario, Cong. ch. 10 15
Princeton, 1st Cong. ch. 51 85
Rollo, Cong. ch. 6 70
Rosemond, Cong. ch. 14 80
Shirland, Cong. ch. 1 91
St. Charles, Cong. ch. 17 90
Sterling, Cong. ch. 61 15
Toulon, Cong. ch., with other dona., to const. Rev. Geo. A. Francis, H. M. 41 72
Wayne, Cong. ch. 9 40
Wheaton, Ross A. Harris, for Bible reader in Mardin, 35 00
Wilmette, Cong. ch., add'l, 2 00—1,387 29

Legacies.— Galva, J. F. Hyde, by M. M. Ford, Trustee, 266 68

1,653 97

MICHIGAN.

Covert, Mrs. A. V. Rood, for Madura, 3 00
Eaton Rapids, 1st Cong. ch. 10 00
Grand Haven, 1st Cong. ch. 9 00
Jacobsville, Cong. ch. 6 60
Kalamazoo, 1st Cong. ch., for new work in East Cent. Africa, 55 90
Kendall, Cong. ch. 5 00
Owosso, Mrs. Julia L. Sharts, 2 00—91 50

WISCONSIN.

Antigo, Cong. ch., add'l, 5 00
Baraboo, Cong. ch. 10 00
Beloit, 1st Cong. ch., 166.57; Rev. Jeremiah Porter, an Easter offering, 50, 216 57
Darlington, Cong. ch. 42 37
Leeds, Cong. ch. 9 00
Liberty, Cong. ch., Mrs. M. E. Havens, 10 00
Milton, Cong. ch. 14 63
Osseo, Cong. ch. 1 75

Sparta, Cong. ch. 39 00
Stoughton, Cong. ch. 6 32
Tomah, Cong. ch 16 16
Union Grove, Cong. ch. 31 88
Windsor, Cong. ch. 20 00—422 68

IOWA.

Alden, Cong. ch. 11 83
Belle Plaine, Cong. ch. 10 10
Clinton, Cong. ch. 20 85
Corning, Cong. ch. 15 61
Davenport, German Cong. ch. 4 60
Dubuque, Summit Cong. ch. 40 41
Emmetsburg, Cong. ch. 5 45
Gem Point, Cong. ch. 4 69
Glenwood, Cong. ch. 19 16
Hampton, 1st Cong. ch. 36 50
Iowa Falls, Cong. ch. 23 80
Kellogg, Cong. ch. 7 50
Lyons, Cong. ch. 8 10
Manchester, Cong. ch. 33 36
Mt. Pleasant, Cong. ch. 5 00
Nashua, Cong. ch. 13 10
Osage, Cong. ch., add'l, 2 50
Rockwell, Cong ch. 20 00
Shelby, Rev. Andrew Kern, 2 50
Shenandoah, Cong. ch. 27 15
Stacyville, Cong. ch. 12 00—324 21

MINNESOTA.

Ada, Cong. ch. 8 93
Alexandria, 1st Cong. ch. 12 00
Ellsworth, Cong. ch. 1 80
Graceville, Cong. ch. 3 53
Paynesville, Cong. ch. 2 50
Rochester, Mrs. Mary J. Taintor, 15 00
Winona, 2d Cong. ch. 6 65—50 41

KANSAS.

Emporia, Welsh Cong. ch. 3 00
Junction City, 1st Cong. ch. 5 00
Kanwaka, Cong. ch. 2 50
Manhattan, 1st Cong. ch. 36 93
Neosho Falls, Rev. S. B. Dyckman, 3 00
North Lawrence, Pilgrim Cong. ch. 30; A friend, 10, 40 00
Overbrook, Cong. ch. 3 70
Partridge, Cong. ch. 21 22
Ridgeway, Cong. ch. 2 30
Russell, Cong. ch. 8 20
White City, Cong. ch. 3 01—128 86

NEBRASKA.

Ainsworth, Cong. ch. 18 96
Bertrand, 1st Cong. ch. 10 00
De Witt, Cong. ch. 10 36
Fremont, 1st Cong. ch. 57 21
Kilpatrick, Cong. ch. 5 64
Rising City, Cong. ch. 23 00
Sutton, Cong. English ch. 1 50
Waverly, Cong. ch. 8 30—134 97

CALIFORNIA.

Copperopolis, Cong. ch. 2 50
San Diego, S. P. Jones, 25 00
Ventura, 1st Cong. ch. 12 55—40 05

COLORADO.

Grand Junction, Cong. ch. 11 75
Highlandlake, Cong. ch 4 27
Pueblo, 1st Cong. ch. 22 55—38 57

SOUTH DAKOTA.

Centreville, Cong. ch. 6 50

OKLAHOMA.

Stillwater, Cong. ch. 6 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague, 20 00
Turkey, Harpoot, Rev. C. H. Wheeler and family, 30 00—50 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 9,892 77

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 5,000 00

For Miss Day, 75 00—5,075 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer,* 10 00

14,977 77

MISSION SCHOOL ENTERPRISE.

Maine. — Belfast, 1st Cong. ch., Junior Y. P. S. C. E., to buy Bibles for children in India, 1; Castine, Trin. Sab. sch., 5; Sanford, Y. P. S. C. E., 13.02, 19 02

Vermont. — Dothan, Jesse K. Marden's Sab. sch. class, 2 00

Massachusetts. — Boston, Y. P. S. C. E. of Highland ch., 19.04; Brimfield, Y. P. S. C. E., 1.29; Ipswich, Y. P. S. C. E. of 1st Cong. ch., 2.60; Richmond, Y. P. S. C. E., 4.10; South Weymouth, Young Men's Mission Band, Union ch., 25; Weymouth and Braintree, Y. P. S. C. E. of Union ch., add'l, 1; Wilbraham, Y. P. S. C. E., 8; Worcester, Salem-st. Y. P. S. C. E., 2.50, 63 53

Connecticut. — Cromwell, Cong. Sab. sch., of which 80 for two students at Marash, 103.26; Darien, Y. P. S. C. E., 3.70; Mansfield, 2d Cong. Sab. sch., 2.27; Southington, Cong. Sab. sch., 17.28, 126 51

New York. — Northville, Cong. Sab. sch., for sup. of student in Turkey, 25; Sand Bank, Cong. Sab. sch., 1.70; Syracuse, Geddes Cong. ch., 12.21; Utica, Y. P. S. C. E. of Plymouth ch., 10; West Groton, Cong. Sab. sch., 1.18, 50 09

New Jersey. — East Orange, Y. P. S. C. E. of 1st Cong. ch., for scholarship, Kusaie, 20 00

Alabama. — Talladega, Cong. Sab. sch. 6 64

Tennessee. — Harriman, Y. P. S. C. E. of Pilgrim ch. 3 18

Indiana. — Fairmount, 1st Cong. Sab. sch. 2 00

Missouri. — Neosho, Y. P. S. C. E., 1.92; St. Louis, Chinese class in Pilgrim Sab. sch., for Hong Kong, 19.30; do., Y. P. S. C. E. of Aubert Place Cong. ch., 5.36, 26 58

Illinois. — Cobden, Union Cong. Sab. sch., 2.31; Toulon, Cong. Sab. sch., 8.71, 11 02

Michigan. — Pentwater, Cong. Sab. sch., 5; South Haven, Cong. Sab. sch., for Boys' sch., care of Rev. C. W. Price, 5; St. Ignace, Y. P. S. C. E., 1.06, 11 06

Wisconsin. — Tomah, Cong. Sab. sch. 2 89

Iowa. — Alden, Cong. Sab. sch. and Y. P. S. C. E., 5.17; Forest City, Y. P. S. C. E., 1.09; Mason City, Cong. Sab. sch., 9.72; Orient, Cong. Sab. sch., of which 8.65 for Madura, 21.40; Shenandoah, Y. P. S. C. E., 7.33; do., Junior do., 2.94; Sloan, Cong. Sab. sch., 2.30; Stacyville, Y. P. S. C. E., 5.40. 55 35

Minnesota. — Ada, Cong. Sab. sch, 1.67; Alexandria, Cong. Sab. sch., 5; Cannon Falls, Cong. Sab. sch., 4.06; Excelsior, Cong. Sab. sch., 1.65; Freeborn, Cong. Sab. sch., 1.11; Graceville, Cong. Sab. sch., 1.47; Paynesville, Cong. Sab. sch., 1.30; do., Y. P. S. C. E., 2.40; South Park, Y. P. S. C. E., 5, 23 66

Kansas. — Partridge, Cong. Sab. sch. 1 43

Nebraska. — Ainsworth, Cong. Sab. sch., 1.60; Farnam, Cong. Sab. sch., 12.14; Waverly, Cong. Sab. sch., 2.50, 16 24

South Dakota. — Chamberlain, Young men of Y. P. S. C. E. 2 50

443 70

CHILDREN'S "MORNING STAR" MISSION.

VERMONT. — Northfield, Cong. Sab. sch. 4 04
MASSACHUSETTS. — Northampton, Primary dep't in 1st Cong. Sab. sch., 8.18; Worcester, Central Cong. Sab. sch., 2, 10 18
NEW YORK. — Brooklyn, Puritan Cong. Sab. sch., 19.50; Clinton, Mrs. George H. Eells, 3; Cortland, Primary dep't in 1st Cong. Sab. sch., 5; Flushing, Cong. Sab sch., 25.88, 53 38
67 60

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — St. Louis, Y. P. S C. E. of Aubert Place Cong. ch., 25; Windsor, Cong. Sab. sch., 1.60, 26 60
ILLINOIS. — Chicago, Y. P. S. C. E. of 1st Cong ch., 25; Naperville, Y. P. S. C. E., 10; do., Cong. Sab. sch., 6.25; Wayne, Cong. Sab. sch., 9.40; Wyoming, Y. P. S. C. E., 6.25, 56 90
WISCONSIN. — Green Bay, Y. P. S. C. E., 25; Tomah, Y. P. S. C. E., 3, 28 00
KANSAS. — Overbrook, Y. P. S. C. E. 2 65
NEBRASKA. — Clarks, Cong. Sab. sch., 5; Linwood, Cong. Sab. sch., 5, 10 00
124 15

ADVANCED CONTRIBUTIONS FOR 1893.

MASSACHUSETTS. — Boston, A friend, 100; A friend, 50, 150 00

From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York,
Treasurer.

Income of the "Avery Fund," for Missionary work in Africa, 1,187 39

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Norridgewock, A friend, for work of Miss Anna L. Millard, 10; Wytopitlock, M. Gatherer, for special needs in Madura Mission, 2; Yarmouth, Y. P. S. C. E. of 1st ch., for support of theol. student in Japan, 21.64, 33 64
NEW HAMPSHIRE. — Exeter, 2d ch., for well for Mrs. Sibley and Miss Gordon, 12; do., A friend, for aid of student in Aintab College, care of Rev. A. Fuller, 2; Franklin, David S. Gilchrist, for well for Mrs. Sibley and Miss Gordon, 1; do., for Harpoot water supply, 1; Tilton, Boys' Mission Circle, to aid theol. student in the Doshisha, care of Rev. J. D. Davis, 25; Warner, A widow and her daughter, for work of Rev. J. P. Jones, 10, 51 00
VERMONT. — Montpelier, Bethany Y. P. S. C. E., for catechist, care of Rev. J. P. Jones, 25; North Hyde Park, Y. P. S. C. E., for school at Harpoot, 2.50; St. Johnsbury, Mrs. Horace Fairbanks, for Harpoot water supply, 25; Waterbury, Y. P. S. C. E., for work of Dr. D. C. Green, 10.50, 63 00
MASSACHUSETTS. — Andover, Class of '77, Abbott Academy, for use of Mrs. Otis Cary, 10; Auburndale, Wm. H. Cooley, for native helpers in Madura, 5; do., for Harpoot water supply, 5; do., for Wai well, 5; Boston, A friend (Dorchester), for Madura relief, 10; do., Miss L. A. Newhall, for musical charts for Mrs. Pease, Micronesia, 7.50; Cambridge, Miss Deborah Carleton, for famine relief in Madura, 25; Concord, Young people of Cong. ch., for use of Miss A. L. Millard, 11; Dedham, 1st Cong. ch., C. B. Botsford, for special use of D. S. Herrick, 100; Dudley, Y. P. S. C. E., for work of Rev. E. G. Tewksbury, 4.25; East Charlemont, Y. P. S. C. E., for Niigata schools, care of Rev. H. B. Newell, 10; East Northfield, Friends, of which 24.64 from Y. P. S. C. E., Northfield, for printing work, care of Dr. F. L. Kingsbury, 54.64; Holbrook, Y. P. S. C. E., for Industrial Dep't in Institute at Samokov, 10; Kingston, Rev. Zenas Crowell, for support of native worker, care of Rev. E. P. Holton, 12.50; Lynn, Y. P. S. C. E. of Central ch., 10; Sab. sch. of do., 10, both for educa. of Hagop Ferahyan; Middleboro, Thomas P. Carleton, for special needs in Madura Mission, 2; Newton Centre, S. F. Wilkins, for special needs of Madura Mission, 260; do., C., for Madura Famine relief, 3; Norfolk Co., M. C. B., for work of Miss Gleason, Constantinople, 5; Randolph, Mrs. Labaree's Bible Class in 1st ch., for pupil in Ahmednagar Normal Sch., care of Rev. James Smith, 12; Smith's, A friend, for special needs of Madura Mission, 5; Somerville, Mrs. Sarah M. Stone, for work of Miss E. C. Wheeler, 27; Springfield, Mrs. M. B. Beals, for special needs in Madura Mission, 5; Worcester, Central ch. Sab. sch., for use of Miss E. C. Wheeler, 10, 618 89
CONNECTICUT. — Colchester, Y. P. S. C. E., for Prayer-house or help of a student, 30; Columbus, Y. P. S. C. E., for Huss Memorial work, care of Rev. A. W. Clark, 6.50; East Windsor, Y. P. S. C. E., for support of boy, care of Rev. J. C. Perkins, 7.50; Fairfield, Two friends, 1 each, for well for Mrs. Sibley and Miss Gordon; Gilead, Friends (of which 17.50 from sale of photographs), for Huss Memorial work, 32.50; New London, Sab. sch. class of 1st Ch. of Christ, for work of Rev. C. N. Ransom, 5; Sound Beach, Infant class of 1st Cong. Sab. sch., for use of Miss Gertrude Wyckoff, 2; Suffield, Mrs. C. A. Sherman, for well for Mrs. Sibley and Miss Gordon, 10; West Haven, Mary E. Graham, for use of Mrs. Charles H. Hartwell, 3; Windham Co., A friend, for famine sufferers, care of Rev. W. N. Chambers, 5, 103 50
NEW YORK. — Albany, A friend, for the Doshisha, 50; Baiting Hollow, Y. P. S. C. E., for work of Rev. D. A. Richardson, 5; Binghamton, Mrs. Helen T. Durfee, for work of Rev. Robert Chambers, 10; Brooklyn, Penny Aid Soc'y, for Mrs. Otis Cary, 27; do., Central Cong. Sab. sch., for two Bible Readers, Madura, 36; Fredonia, Martha L. Stevens, Mrs. E. McNeill, and M. F. Lord, for special needs of Madura Mission, 12; Glens Falls, A friend, for do., 1; Greene, Cong. ch., for work of Rev. W. N. Chambers, 12.50; New Rochelle, Miss E. Moulton, for use of Mrs. W. A. Farnsworth, 5; Olean, Mrs. M. A. Strickland, for famine sufferers in Madura, 5; Sherburne, "Little Lights," for use of Rev. W. N. Chambers, 10; do., Y. P. S. C. E., for student aid at Anatolia College, 25; West Winfield, Cong. Sab. sch., for educa. of girl in Euphrates College, care of Mrs.

J. L. Barton, 30; Windham, Mrs. W. A. Cammer, for special needs of Madura Mission, 2, 230 50

NEW JERSEY. — Bloomfield, Mission Band in 1st Presb. ch., for support of "Krikor," care of Dr. Dodd, 40; Boonton M. H. C. Woodruff, for special needs of Madura Mission, 15; do., Friends, for Dispensary at Talas, care of Dr. Dodd, 44.39; Caldwell, Miss Conner, for special needs of Madura Mission, 2; Cranford, Miss Hetty Woodruff, for work of Aintab College, care of Rev. A. Fuller, 10; Glen Ridge, Cong. ch., for native preacher, care of Rev. H. C. Hazen, 10; do., for do., care of Rev. J. P. Jones, 12.50; do., for Bible Reader, care of Rev. J. E. Tracy, 5; do., for 2 catechists, care of Dr. Chester, 50; do., Cong. Sab. sch., for native preacher, care of Rev. J. C. Perkins, 60; Montclair, Easter offering of 1st Cong. ch., for ch. building fund, Chihuahua, 229.40; do., Sab. sch. in do., for church bell, care of Rev. J. D. Eaton, 48.37; Orange, Valley Cong. ch., for support of native teacher, care of Rev. J. C. Perkins, 70; Trenton, A friend, for well for Mrs. Sibley and Miss Gordon, 5; Westfield, Cong. ch., J. L. Clayton, for native preacher, care of Rev. J. E. Tracy, 15, 616 66

PENNSYLVANIA. — Braddock, Y. P. S. C. E., for Bible reader, Madura, 10; Goshenhoppen, Sab. sch. of Schwenkfelder ch., for educa. of Chin Wan, 40; Oxford, Rev. and Mrs. Edward Webb, for famine sufferers in Madura, 10; do., for Pastor Savarimattu, at Dindigul, 5; Philadelphia, E. Taminosian, for teacher and preacher in Antioch, 40, 105 00

FLORIDA. — Lakeview, Miss E. C. Richmond, for special needs of Madura Mission, 1; Winter Park, Three friends, for famine relief in Erzroom, care of Rev. Wm. N. Chambers, 5, 6 00

TENNESSEE. — Knoxville, Y. P. S. C. E. of Pilgrim Cong. ch., for native preacher, care of Rev. G. W. Wright, 12.50; Nashville, Young Ladies' soc. of C. E. of Fisk Univ., for sup. of girl at Sholapur, care of Mrs. Harding, 10; do., for Endeavor Hall in Tung-cho, 10; do., for Mohammedan sch. in Turkey, 6.82, 39 32

OHIO. — Cleveland, Y. P. S. C. E. of Bethlehem Cong. ch., for native workers, care of Rev. J. P. Jones, 2.01; Marietta, A friend, Harmar Cong. ch., for special needs of Madura Mission, 5; South New Lyme, Ladies' Miss'y Soc., for Hiuga Library, care of Rev. C. A. Clark, 5; Unionville, Mrs. A. S. Hardy, for famine sufferers in Madura, 2, 14 01

ILLINOIS. — Chicago, Ch. of the Redeemer, for Marash Academy, 95.45; do., Y. P. S. C. E. of U. P. Cong. ch., for educa. of boy at Bardezag High sch., 25; Joy Prairie, Cong. Sab. sch., for work of Mrs. T. S. Smith, Ceylon, 15; Ridgeland, S. S. Rogers, for church, Chihuahua, 50; Rogers Park, Cong. Sab. sch. and Y. P. S. C. E., for sup. of boy at Yozgat, care of Rev. G. H. Krikorian, 20, 205 45

MICHIGAN. — Ann Arbor, Mary F. Leach, for library at Kōbe College, 30; Breckenridge, Cong. ch., for famine sufferers in Madura, 1; Manistee, Primary dep't of Cong. Sab. sch., for Marsovan, 3; Portland, "Coral Workers," for work of Mrs. Bunker, 5.50; ———, A friend, for work of Mrs. C. C. Tracy, 25, 64 50

WISCONSIN. — Baraboo, Y. P. S. C. E., for educa. of boy in Pasumalai Coll., care of Howard Stetson, 10 00

IOWA. — Atlantic, Mrs. O. C. Warne, for famine sufferers in Madura, 5; Des Moines, A friend, for Harpoot water supply, 15; do., M. H. Smith, for educa. of boy at Yozgat, care of Rev. G. H. Krikorian, 10; Grinnell, Friends, by Mrs. G. H. White, for wagon and harness for use at Marsovan, 270; Traer, "A friend of the poor," for famine sufferers in Madura, 4, 304 00

MINNESOTA. — Glyndon, Cong. Sab. sch., for work of Miss A. L. Millard, 7; Minneapolis, G. W. Bass, for Industrial Dep't of Institute at Samokov, 5; St. Paul, H. B. Morrison, for place of worship at Valvetturai, 50, 62 00

KANSAS. — Wakefield, Cong. Sab. sch., for native helper, care of Rev. J. S. Chandler, 17 50

NEBRASKA. — Cortland, Ella C. Day, for special needs of Madura Mission, 1; Oxford, F. A. Wood, for famine sufferers in do., 25, 26 00

CALIFORNIA. — Petaluma, Ladies, for "Annal," care of Miss M. M. Root, 15; Redlands, 1st Cong. Sab. sch., for support of pupil, care of Miss M. F. Denton, 16; Tulare, Boys' Brigade, for support of native preacher, care of Rev. G. T. Washburn, add'l, 10, 41 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For salary of assistant for Mrs. F. M. Newell,	440 00	
For expenses of Miss M. J. Gleason, at Hasskeuy,	330 00	
For pupils, care of Miss F. E. Burrage,	5 00	
For Bibles for girls' school, care of Miss Brewer,	5 62	
For Kindergarten, Adabazar,	10 00	
For pupils, care of Miss Wheeler,	15 00	
For Bible-woman, care of Miss Pierce,	15 00	
For Miss M. S. Morrill,	5 00	
For Girl's school, Okayama,	10 00	
For work of Miss C. H. Barbour,	15 00	
For Mrs. Amy B. Cowles,	15 35	
For pupils, care of Miss F. Phelps,	245 50	
For work of Miss Martha Lindley,	245 50	
For past services of Miss I. M. Heffner at Inanda and Adams schools, Zulu Mission,	100 00	—1,456 97

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For expenses of Miss Zimmer, for 1892,	361 48	
For Mr. and Mrs. Haskell,	12 00	
For Miss Russell, for Bible-woman,	50 00	
For Miss Seymour, for use of Hanum Dyer,	5 00	
For Rev. J. P. Jones, for famine sufferers, Pasumalai,	25 00	
For Okayama Orphan Asylum,	4 00	
For Miss Olmstead's current expenses,	44 00	
For Miss Maltbie, for medical expenses,	18 00	
For pupil, care of Miss Ada Haven,	40 00	
For Bible-woman, care of Miss Emma Barnum,	25 00	—584 48

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For girls' school, Okayama, care of Miss Stewart,	5 00	
		4,658 42
Donations received in April,	33,978 62	
Legacies " "	4,303 14	
		38,281 76

Total from September 1, 1892, to April 30, 1893: Donations, $325,369.94; Legacies, $87,590.82 = $412,960.76.

For Young People.

DINING WITH A KING.

The tenth voyage of the *Morning Star* began June 18, 1892, when the vessel sailed from Honolulu for Micronesia. It ended after a voyage of a little over nine months, the *Star* entering Honolulu harbor again on March 27, 1893.

THE MORNING STAR.

During the voyage she first touched at Butaritari, the northernmost island of the Gilbert group, on July 5, thence sailing to Kusaie, and so on by Ponape to Ruk. On returning to Kusaie, she sailed for a tour through the Marshall Islands, starting August 2. After this visitation was completed she returned to Kusaie and took on board the scholars from the Gilbert group who had been in the school established for them on Kusaie. It will be remembered that, since missionaries from America find it impossible to live on the low coral islands of the Marshall

and Gilbert groups, pupils are annually collected from these groups and taken to the Training School on the high island of Kusaie. Dr. and Mrs. Pease and Miss Little have charge of the Marshall Islands department, while Mr. and Mrs. Channon and Miss Hoppin, aided by Miss Palmer, have the care of the Gilbert Islands school. Rev. Mr. Walkup is to spend his time with his little craft, the *Hiram Bingham*, in touring through the Gilbert group.

It was on the twenty-fifth of October, 1892, that the *Star* left Kusaie, with sixteen Gilbert Islands girls on board, for a tour through the group. Three of these girls were left at the islands and six new girls returned to commence their studies. Mr. and Mrs. Channon and Miss Hoppin went, of course, to care for these pupils and to supervise the work that is being done at the islands. They found many things to encourage them, while not a few of the persons whom they had trusted had gone astray.

The wife of the captain of the *Morning Star*, Mrs. Garland, kept a journal of the voyage, and from this record we are permitted to take an interesting account of the king of Butaritari and of a reception and feast he made for the missionaries and the girls who had returned from Kusaie. It will be remembered that this king visited San Francisco some two years ago, hoping to induce the United States to assume a protectorate over his islands. While at San Francisco he made Mrs. Garland's acquaintance, and to the interviews they then had she refers in the account which follows. This king, when he was in the United States, went by the name of Nan Tamate, but Mrs. Garland calls him Tebureimoa. He professes to be a Christian man, and it is pleasant to notice that at the feast described he himself asked a blessing in such a simple and earnest way. The account that Mrs. Garland gives shows that he is not a very majestic king, and yet when we remember what his ancestors and people were, how degraded and immoral, this account seems very pleasant. Here is the extract from Mrs. Garland's journal: —

"The king has numerous houses, some built in foreign style; but by that you must not imagine anything great, as they are more like the simplest and most modest seaside camping cottages than anything else; this dwelling-house is surrounded by an opening of the glaring white sand, enclosed by a whitewashed picket fence.

"As we filed by in a long straggling column, nearly every girl armed with a bundle of washing, a bag, or some other burden, His Majesty Tebureimoa, king of Butaritari and Makin, appeared at his door and in stentorian tones bade us enter. We were ushered into a good-sized room. The walls were neatly papered and the floor nicely matted. On a table in the corner were a few photographs, and on the walls a few more framed; one taken by Robert Louis Stevenson while he was here — a blue print of the king and his court — was really quite imposing, the king being arrayed in his admiral's uniform, the queen in her silk dress.

"The king, as we entered, seated himself on a wooden stool, beckoning the captain and me to similar seats on his right and left, giving one also to Miss Hoppin as she came in. The girls rested themselves on the veranda, in spite of the king's oft-repeated call, until he became a little irritated and bade them come in at once.

"You remember the ponderous figure of the king? His wife is well suited to him in figure, and looked immense, as she was in a black print *holoku*, with huge yellow polka dots. The king was dressed in a light outing shirt and woolen trowsers. Part of the time his shoes adorned his feet; part of the time they occupied a prominent post on a chest in the veranda. You hardly saw his ponderosity to good advantage in San Francisco; here, unburdened by a heavy coat and with his foot on his native sands, — his influenza a thing of the past, — he became genial in the extreme and jovially reminiscent. I was introduced as the friend of his travels, and called upon to corroborate many incidents. As Mr. Channon said afterward, probably his people had shown too much incredulity with regard to his marvelous tales, and I had accomplished a mission in vindicating him and establishing his character for veracity. But what do you suppose impressed him most in his travels? Not the immense buildings and crowds of people, nor the splendor of Iolani palace, nor all the display of the queen's surroundings, but the breakdown of the carriage on that Saturday afternoon when we rode together. Over and over, with most graphic tones and gestures, he told the story; he would insist that the horse was crazy, and that we were all in danger of being eaten. His heavy face really grew animated as he talked; Miss Hoppin said he seemed glad to have found a chum to talk over old times with.

MARSHALL ISLANDER (In Native Dress).

"When we took our leave, the king made us promise to come back at twelve o'clock 'to taste a little food'; and we were glad to accept on account of the girls. The girls were soon busy with their washing. Miss Hoppin and I, sitting on a mat, took turns reading to one another till it was time to see if the girls had all donned dry dresses and combed their hair, in readiness to start for the king's house. A long time we spent in waiting in his sitting-room; but at last, after much running hither and thither of the men and women about the place, the king led us across the yard to his eating-house, and the full glory of the banquet burst upon our vision. A long table was covered with a cloth of unbleached cotton, and plates were laid for ten, each

provided with knife and fork and large spoon, and a generous soup-plateful of rich-looking chicken soup, with a generous quantity of the chicken in it.

"The centrepiece on the table was a mammoth dishpan full of baked fish. This was flanked by platters of chicken and plates of *babai* (the coarse *taro* that grows here). At each plate was laid an unopened young cocoanut, and as side dishes were placed at intervals tins of sardines and corned beef. I was given the armchair at the end of the table, and in front of me stood a whole roast chicken on a fancy platter. There were many preliminaries to be gone through, and the king seemed dismayed that he could not seat all his guests at the table; but I assured him they were contented to sit on the floor, and he was at once relieved. There was more planning to make the plates go round, but at last we were ready, and Tebureimoa asked a blessing, very earnest and simple, and so a surprise to me. Our dinner was delicious; the king's cook had been taught by a white man, and the soup could not have been more nicely flavored or the chicken more tender. The babai too was good, and we all enjoyed the feast to the full. Four men waited on the guests, supplying those who sat on the floor, opening the cocoanuts, etc. The girls wanted very much to try the foreign delicacies, but waited to see how they should help themselves. At last the king dipped his fork into a tin of beef, took up a generous morsel and put it in his mouth. At once the girls all about began to follow suit, and quickly demolished the tins, but Miss Hoppin and I were well content with the fresh food, and were glad the king did not urge us to share the tins. Tebureimoa turned to me, asking, 'Did you notice my cook's apron?' (a piece of white cloth fastened about his waist). When I told that I had just been looking at it, he said with a very knowing look and much satisfaction, 'It is just like the steward on a ship or in a hotel, is n't it?'

BREAD-FRUIT OF MICRONESIA.

"I praised the cooking, and he was delighted. Toward the end of the meal, the girls became embarrassed with their sticky fingers, whereupon the king ostentatiously using the edge of the tablecloth for a napkin, bade his guests do likewise, and so ended our dinner. No, not quite! The inevitable cup of *kamaimai* (boiled extract of the juice of the cocoanut bud) and water followed, and proved almost too much for the dinner that went before it; but I fixed my thoughts stedfastly on a foreign subject, and took the draught in great gulps."

DATE DUE

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